

ASSESSING READINESS FOR MINISTRY

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ABSTRACT

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by

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United Theological Seminary, 2004

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The Board of Examiners of the Baltimore Conference in the Second Episcopal District of the African Methodist Episcopal Church is in a better position to determine the readiness of candidates for the itinerate ministry with a model for evaluating their emotional and mental health. This model takes into account the need to embrace a wholistic approach in assessing readiness for ministry to ensure ministerial success. Models of evaluation and case studies from the United Methodist, Evangelical Lutheran, American Baptist, Presbyterian USA churches and the Ohio and Florida Conferences of the African Methodist Episcopal Church were cited.

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The researcher takes this opportunity to thank all those who were involved in the process throughout every phase of this doctoral work. Your insight, words of wisdom, challenges, encouragements and most of all prayers were humbly and greatly appreciated.

*“Where there is no counsel, the people fall;
but in the multitude of counselors there is safety”*

Proverbs 11:14 NKJV

DEDICATION

THIS MODEL FOR ASSESSING READINESS FOR MINISTRY

IS DEDICATED TO MY FIRST GRANDCHILD

MORGAN ELIJAH

FUTURE PROPHET OF THE MOST HIGH GOD

AND ALL TO FOLLOW

And to My Adult Children

Jumoke and Assata for your constant love, support, prayers and keeping me focused.

INTRODUCTION

Therapist Rachel Remen stated that she was able to assist a client to find new eyes after his complaint of the brokenness in his life. She assisted by giving him the assignment to ask three questions every day and to record the responses in a journal. The three questions were: "What surprised me today? What moved me or touched me today? What inspired me today?"¹ However, there are times when individuals are unable to look beyond themselves or even to view life through new eyes due to stressors of family, job, and everyday life that impair sight. Clergy are not immune to these stressors that can hinder or even destroy their ministry.

The role of a pastoral counselor is to assist a client to look at life through new eyes, thus challenging the client to go beyond the surface to the core or heart of the matter. It is when we move outside ourselves and notice the energy around us that we will be able to see life through new eyes. Thus, a major role of the therapist is to help the client to find his/her passion to dream again and to become alive.

Blanchette puts it this way:

When the client comes in contact with the pastoral counselor, the client meets one who stands as a partner in the events of life, yet a partner who is able to use advantageously the resources that life provides for decision-making.²

¹ Rachel Remen, *My Grandfather's Blessings* (New York: Riverhead Books, 2000), 116.

² Melvin Blanchette, "Theological Foundations of Pastoral Counseling" in Barry Estadt, *Pastoral Counseling* (Englewood Cliffs, NJ: Prentice-Hall, 1983), 32.

Counseling helps to facilitate when a client experiences challenges that can cause impairment in judgment and to bring about wholeness. Blanchette continues:

A primary resource for the pastoral counselor is the faith which enlivens the counseling dialogue. Just as the relationship between the pastor and the flock, between God and his people, is marked by both compassion and challenge, the relationship between pastoral counselor and client is marked by similar characteristics of growth. If, through the person of the pastoral counselor, a person meets God who is with his people in their joys and in their sufferings, the client is on a path toward experiencing the freedom which counselors see as the goal.³

Due to the demands upon clergy it is becoming more and more prevalent that this profession experiences a high level of impaired judgments that caused many to distrust their service. The goal of pastoral counseling is not to change one's personality, but to be supportive or confrontative when needed. It often fosters renewal in relationships, but sometimes may facilitate their ending. At all times, it helps people to stretch, to fully use their God-given resources and strengths, while recognizing that persons are finite and the source of all growth lies in God.⁴

Signs of the Times

We are living in perilous times when some prophets and prophetesses of God cannot be trusted. This has been depicted throughout the media lately with various reports of clergy who have misguided and violated parishioners under their leadership. People who have put their trust in these representatives of God believed their minister could be trusted not to cause any harm to those they had been commissioned to lead. The summary

³ Ibid.

⁴ Howard Stone, "The Greatest Influence on My Pastoral Counseling," *American Journal of Pastoral Counseling* Vol. 6(1), 2002.

of the Hippocratic Oath taken by young men and women entering the medical profession is “to do no harm.” These doctors who have been called and chosen to care for the physical body realize that it is their obligation to care and tend to those who come for medical attention. In the church, there are many people who come in need of spiritual attention and thus submit themselves to the care of those who have been called to tend to the care of the soul.

However, more and more clergy have left the call to tend the flock in order to tend themselves. Lest we think that this is just a sign of the times, God spoke through the prophet Ezekiel to warn the shepherds (pastoral leadership) of the errors of their ways during the prophet’s era. Ezekiel 34: 1-3 reads:

The word of the Lord came to me: “Son of man, prophesy against the shepherds of Israel; prophesy and say to them: “This is what the Sovereign Lord says: Woe to the shepherds of Israel who only take care of themselves! Should not shepherds take care of the flock?”

Wayward pastoral leadership is not new. From Ezekiel’s time to the present there continues to be a rise among clergy who have not honored the privilege of being a servant of God toward humanity. Many have even read the admonition by God toward their comrades of yesteryears in Ezekiel 34: 7-10 to no avail,

Therefore, you shepherds, hear the word of the Lord: As surely as I live, declares the Sovereign Lord, because My flock lacks a shepherd and so has been plundered and has become food for all the wild animals and because My shepherds did not search for my flock but cared for themselves rather than my flock, therefore, O shepherds, hear the word of the Lord: This is what the Sovereign Lord says: I am against the shepherds and will hold them accountable for my flock. I will remove them from tending the flock so that the shepherds can no longer feed themselves.

Clergy self-indulgence is prevalent in the number of scandals that have been manifested in the news pertaining to “clergy malfeasance.” This term coined in *Bad*

Pastors is defined as, “embezzlement of church/denominational funds; excessive exercise of clerical authority in the personal lives of congregants; and child molestation, vaginal and anal rape, fondling, and sexual seduction of congregants.”⁵ This is a modern day version of clergy feeding themselves.

The pathology described above is an indication that something is amiss in the minds and even in the hearts of those called to lead the flock of God. Although there are many denominations, religious sects and communities of faith, only a few institutions have a mechanism in place to ensure that those who have been called into the pastoral ministry are emotionally and mentally healthy.

The context in which the researcher serves, the Baltimore Conference of the African Methodist Episcopal church, at the present only “evaluates” new ministers for the itinerancy based upon their academic credentials and completion of studies through its Board of Examiners. However, if the Conference is to be a responsible agent in producing and commissioning ministers for itinerant orders, much more is needed.

The researcher defines ministry as the act of serving others. In the context of the Christian Church, the researcher defines it as the act of serving others through Christ. When this is played out, it embraces the teaching of Jesus Christ as reflected in what is known as the Summary of the Decalogue found in Mark 12:30-31, “ And thou shall love the Lord thy God with all they heart, and will all thy soul, and with all thy mind, an with all thy strength, this is the first commandment. And the second is like namely this, Thou shall love thy neighbor as thyself. There is none other commandment greater than these.”(KJV). The summary is a description of a wholistic approach to serving God— heart, mind and

⁵ Anson Shupe, William A. Stacey and Susan E. Darnell, ed. *Bad Pastors: Clergy Misconduct in Modern America* (New York: University Press, 2000), 13.

soul. Wholistic health as defined in the *Dictionary of Pastoral Care and Counseling* is, “A process of being restored to bodily wholeness, emotional well-being, mental functioning and spiritual aliveness.”⁶ It is the researcher’s design to embrace Jesus’ concept of ministry by looking at the wholistic approach of ministry and evaluating the whole person physically, emotionally and spiritually.⁷

This project will focus on developing a model to assess the emotional and mental health of clergy seeking itinerate orders in the Baltimore Conference of the African Methodist Episcopal Church. This model will also include the importance of identifying potential leadership qualities and traits fit to serve in the ministry. It is believed that with such a model the Board will be better able to determine if individuals are ready to serve not only as ministers but future pastors in the conference in general and the denomination as a whole.

Therefore the scope of readiness is defined as:

1. Emotional stability
2. Mental health wellness
3. Leadership potential

However, when it has been determined that a candidate does not fit the scope of readiness described above, the model will address ways in which additional support can be given to the candidate to prepare for future or other opportunities of service.

Chapter One will give an overview of my spiritual journey and how I came to the place of answering the call of God and the context in which the call is being fulfilled.

⁶ Rodney J. Hunter, ed., *Dictionary of Pastoral Care and Counseling* (Nashville, TN: Abingdon Press, 1990), 497.

⁷ Ibid., 1320.

Chapter Two will examine clergy misconduct and case studies taken from literary reviews. It will also outline candidacy preparation for the ministry from other denominations and other AME Episcopal districts that have implemented emotional and psychological assessment of candidates.

Chapter Three will delve into the Biblical, historical and theological framework of pastoral counseling, as well as the author's own personal orientation of pastoral counseling and understanding. Pastoral Counseling is viewed as a vehicle to promote and maintain emotional and mental wholeness and health.

Chapter Four will examine the methodology used for emotional and psychological assessment for incoming candidates to the Baltimore Conference for ministry and the need to do things differently. An overview of the Minnesota Multiphasic Personality Inventory 2 and the Myers-Briggs Type Indicator will be given. An overview of how the surveys and questionnaires were developed and implemented will be included.

Chapter Five will report the findings from the data collected and analyze the content of the data. This chapter will include a report from each of the entities that participated in the study, Class of Admissions, Pastors and Presiding Elders. A "dummy report" for the Board of Examiners will be included.

Chapter Six will highlight the need for a paradigm shift in preparing men and women for 21st century ministry and will outline a model/ process of assessing candidates for service in the Baltimore Conference.

The love of the shepherd is both personal and concrete; similarly, clients meet a counselor whose attention and concern are given totally to the individual client. It is when that client has personally

experienced the renewing event of the Exodus that he or she may join the community to become a full participant in its journey.⁸

It is my prayer that those who partake of this voyage, especially clergy, will recognize that God requires so much more from those who hear and acknowledge the call, but that God also wants us to participate fully in the journey in order to take care of those under our care and to build communities.

⁸ Estadt, *Pastoral Counseling*, 32.

CHAPTER ONE

SPIRITUAL BEGINNINGS

I grew up in the Baptist tradition at Shiloh Baptist Church located in Hartford, Connecticut, which is also my birthplace. I recall many Sundays walking to Sunday school with my offering wrapped in a handkerchief. However, the offering seldom made it to the offering plate due to patronizing the drug store that was located between the church and my home. My two younger siblings and I would purchase our favorite candy and hide it in our pockets until we got to church. We never really got to enjoy these treats because the Mother of the church used to sit right behind the children and would pluck the back of our heads if she heard paper rattling or saw our mouths moving in a chewing manner.

Shiloh was the church where I first felt the presence of God and had an awakening that He is real. My earliest recollection of being aware of His presence was when I was thirteen years old. Rev. Robert Moody, the pastor of the church, had given an invitation for those who desired to be baptized to come forth. Although, Rev. Moody was a fire and brimstone preacher, salvation was not the focus of his sermons. The emphasis was placed on baptism. I had felt a force lift my hand in response to the call for baptism and before I knew it, it was as if Someone had picked me up and ushered me to the front of the church answering the call for water baptism. Two weeks later, I was baptized by immersion. When I came up out of the water, I felt a warm glow and it seemed as if all of heaven opened up. I felt the presence and peace of God upon my young life.

After graduation from high school, I went off to college and left the church. I considered myself an adult and no longer needed the church, so I thought. Ironically, a group of students and I formed a gospel choir on the campus of Central Connecticut State College and were invited to various churches in and around the surrounding communities. This was truly amazing to us since we were all unchurched. In addition, I could not sing. I enjoyed gospel music but singing was definitely not my gift. Nevertheless, I remained a part of the group until I transferred to Temple University in Philadelphia. During that time in my life, I had no consciousness of God or the things of God. It was during the mid-70s and I was too wrapped up in fighting for the cause of African Americans during turbulent times of the struggle for civil rights.

Within six years of graduating from college, I had married, moved back to Hartford, given birth to a son and a daughter, and relocated to Baltimore, Maryland. The marriage was not one that was made in heaven, as a matter of fact just the opposite. Yet this experience provided me with the opportunity to look deep within myself to discover my own weaknesses that aided me in my selection of a mate.

I returned to the church when my son, at the age of five, began to ask me questions pertaining to God. I soon discovered that although I had grown up in the church, I was very much ill-equipped to answer his questions about God not only to his satisfaction, but to my own as well. So I decided to seek out a neighborhood church with a Sunday school department to assist with nurturing my child spiritually. However, there was only one drawback. I also attended the same Sunday school class as my son. My son's questions persisted and I was still unable to answer his questions. Frustrated, I decided to seek God to ask why I was not able to answer my son's questions. God spoke to my heart and told me that I would not be able to answer his questions as long as I sat in a children's

Sunday school class. God was telling me that I needed to be involved in some type of spiritual development for adults.

Several months later in March 1980, I found it, the place where God was directing me to grow in Him. The church was Bethel African Methodist Episcopal Church in the heart of Baltimore. It was a church that went against the grain of my Baptist upbringing. The congregation was not concerned about Sunday best dress. Instead, people were casually dressed and voices were being raised in praise and adoration of God. Upon witnessing this, immediately I felt the spirit of God descend upon me and whisper, "This is where you are to learn of Me."

I continued to attend the church and in 1981 I decided to give my life to Christ and join the church, under the pastorate of Rev. John Richard Bryant (now Bishop). I developed a deep hunger and thirst for God and constantly sought His face. It was during one of those hungering moments, in April 1982, that God spoke again to my heart and called me into the preaching ministry. This calling had a profound impact on my life. I could not believe that a Holy God would call someone like me, the least of all, to represent Him. I did not think I knew enough or was "spiritual" enough to walk in such a high office. Nevertheless, I made preparation to enter seminary in the fall of 1982.

It was only after much coaching from my friends that I decided to tell my pastor of the call of God upon my life and my plans to enter seminary. He was not as excited about this announcement as I thought he should have been, yet when he learned of my intentions of attending seminary, he seemed more interested and stated he would get back with me. Months passed without any communication from my pastor. Finally in frustration, I confronted him to inquire if the Lord had revealed His plans for my life to him. It was then that he requested a sermon outline.

Once again, I felt intimidated and questioned my call. Once again, God confirmed this calling. So after two months of “running,” I finally surrendered and submitted a sermon outline to my pastor on the third Sunday in March 1983. One week later, I stood before the congregation preaching my initial sermon. I often think of how quickly God moved upon my life with directing me to Bethel in 1980, receiving salvation and joining the church in 1981, answering the call in 1982 and preaching in 1983.

In 1986, I graduated from seminary and was ordained an itinerant Deacon in the AME Church. In 1988, I was ordained an itinerant Elder. It was at the conference in 1988 that I was sent to my first pastorate, a rural church in Cambridge, Maryland. I was grateful to serve the great people of this rural congregation for twelve years. I am currently serving the great people in an urban church in South Baltimore where I was appointed in April 2000.

I had discovered early that seminary had not prepared me to help with the emotional and personal problems of a congregation. It is an unspoken requirement that most congregations expect their minister to counsel them, but training for this is not provided in seminary. As a result, I decided to return to school and to seek a Master of Science degree in pastoral counseling. This program has been invaluable in helping me to meet the needs of the people I serve. In addition, it has helped me to reflect on my own emotional and mental health in order to ensure no harm will come to the congregations that I have been appointed to serve.

The African Methodist Episcopal Church

The African Methodist Episcopal Church was born in 1787 under the hand of racism and discrimination. The founding father, Richard Allen, and others were asked to

remove themselves from the altar of St. George Methodist Church in Philadelphia while in prayer. The disregard for the sanctity of prayer outraged the people of color at the altar and they asked their antagonists to let them finish their prayer and they would leave never to return. These individuals began to meet in a blacksmith shop and named themselves the Free African Society, later to be named the African Methodist Episcopal Church (AMEC). Today, the AME church is composed of twenty Episcopal districts with churches in the United States, Africa, the Caribbean and England with a worldwide membership of approximately 1.5 million.

I have been a member of the AME church for approximately 23 years, a minister for 21 years and a pastor for 16 years. I serve within the Second Episcopal District that is made up of five conferences, Baltimore, Washington, Virginia, North Carolina and Western North Carolina, with a total of over 360 churches. The Second District has the largest growth rate of churches and new churches in the Connectional church. There have also been some cases where parishioners have been violated.

Board of Examiners

The Board of Examiners, located in every annual conference of the denomination is composed of ordained itinerate clergy who are pastors, seminary trained and, in some cases, have terminal degrees. The Board of Examiners (BOE), which has a Chair and a Dean, decides the fate of each candidate for ministry. Members of this body also serve as instructors. Under the BOE is the Board of Instructors (BOI) which, along with the BOE, provides didactic classroom instruction.

When the researcher received her Elder's orders in 1988, the requirement was a four-year college degree. Today, the requirement to be ordained an Elder in the AME

church is to have a seminary degree from an accredited institution, as well as successful completion of coursework through the Board of Examiners. The main course of study for the Board of Examiners is theology, church history, biblical study, church administration, AME polity, and homiletics. These courses of study are outlined for each specific year of training of candidates (students), i.e., admissions, first, second, third and fourth year.

Students meet for approximately seven months per year. After each year, the candidates are given a final academic examination to determine promotion to the next level of study. It is at the end of the second year of studies that successful candidates are recommended for ordination of itinerant deacon orders. However, these candidates must possess a bachelor's degree from an accredited institution of higher education. After this ordination, candidates resume their training in the third and fourth year classes respectively.

Candidates who have completed all of their coursework and examination in the fourth year and possess a master's degree from an accredited seminary are recommended to receive their final elder's ordination orders. However, if at the end of the second year or the fourth year of studies the candidate does not possess the required educational degrees, he or she cannot be ordained until such requirements have been fulfilled.

The above criteria are for those candidates who answer the call to the ministry before their fiftieth birthday. These candidates can be ordained as an itinerate minister which will allow them the opportunity in the future to pastor a church. All candidates who answer the call to the ministry after their fiftieth birthday can only serve the church as a local minister. This means that these candidates will be ordained to serve only their local church and cannot be appointed to a church as a pastor. However, there are some conferences that have assigned local ministers to the pastorate due to a shortage of

itinerant ministers. Local ministers are under the jurisdiction of the pastor of their local church.

Shortcomings of the Process

Although the African Methodist Episcopal Church has one of the most sophisticated processes of training candidates to enter and serve in the ministry, it has its shortcomings. First, all candidates for ministry are not called nor have a desire to pastor a church. The itinerancy track only recognizes and prepares candidates for the future pastorate office. This focus does not leave room for other areas of ministries to be explored or embraced. For example, serving in the prisons or military armed services as chaplains, educators in the classroom, church administrators, evangelists and outreach ministries are all viable opportunities to serve God, the church and communities.

Second, although the educational requirements insure academic preparation for ministry it does not insure psychological or emotional readiness. Cognitive skills do not measure the love one would have for people or a healthy sense of self. Many in today's society have an unhealthy desire to achieve recognition and power for themselves. The pulpit, especially in the African American church, has been viewed for centuries as a place of power that can and has influenced thousands of lives.¹

Yet there are some with an unhealthy desire to acquire this power for personal gain and recognition. These are the ones that the denomination has an obligation to "weed" out. One should not enter the ministry for personal goals and ambitions, but only as a vocation based on the call of God to serve His people. Palmer states, "vocation does

¹ Cleophus J. Larue, ed., *Power in the Pulpit* (Louisville, KY: Westminster/John Knox Press, 2002), 4.

not come from a voice ‘out there’ calling me to become something I am not. It comes from a voice, ‘in here’ calling me to be the person I was born to be, to fulfill the original selfhood given me at birth by God.”² This speaks to God’s personal invitation to the heart of His creatures to fulfill their prescribed destiny.

The process of making sure that individuals are fit to serve and will be successful in this vocation can be achieved through emotional and psychological assessment as well as understanding of candidates’ leadership potential. It is important that the whole person be assessed (mind, will, and emotions) and not just cognitive skills. This wholistic approach embraces the totality of human nature. For those ministers who are already in the system, the utilization of professionals, such as pastoral counselors, psychologists, psychiatrists, and social workers, can be used to assist with maintaining emotional wholeness and wellness, which are catalysts for success.

² Parker J. Palmer, *Let Your Life Speak* (San Francisco, CA: Jossey-Bass, 2000), 10.

CHAPTER TWO

IS NOTHING SACRED?

Peter Donovan was just what First Church was looking for. Unconsciously, the search committee and the congregation were functioning under the pendulum principle of hiring a pastor. According to the principle, a church will replace a previous pastor, good or bad, with someone entirely different. In this case, they went from someone who was stable to the point of boredom to Pete Donovan, who was young, flashy, and dynamic. He was, in a word, impressive, and they were impressed. He projected an Eagle Scout image of idealism and ambition. He was exciting and he was smooth. He did not appear crass; he did not insult their intelligence; he was not simplistic. He had a style they liked. His theology was part “human potential” and part “power of positive thinking” mixed with occasional scripture. A latter-day Norman Vincent Peale, he was upbeat and energizing. He believed that with love and encouragement the church could do marvelous things. In every way, he appeared to be stimulating, competent professional. Although they did not use the word until later to describe him, he was charismatic; his personal magnetism aroused intense loyalty in many people.¹

This is the beginning of a case study from the powerful and insightful book on clergy misconduct titled *Is Nothing Sacred?* Marie M. Fortune intimately delved into the life of a congregation that had been deceived, abused and broken by the actions of its pastor. A pastor as described above was beyond any suspicion of ever violating the church family. Yet, behind the charisma, charm, and character there was a wolf in sheep’s clothing. Formal complaints were brought against this pastor by six women he had violated through professional wrongdoings. He had sexual contact with those he counseled and employed.

¹ Marie M. Fortune, *Is Nothing Sacred?* (Cleveland, OH: United Church Press, 1999), 6.

He coerced and manipulated parishioners. He verbally threatened those in his path as a form of intimidation and applied physical force to have sexual intercourse with members of the congregation.

Through the slow and painful process of working with the six victims to restore wholeness and a sense of personhood, the author discovered something more incredulous than the violations from this pastor. The church in which this had occurred did not want to accept or acknowledge that any wrongdoing had ever happened. Some members of the congregations began to place blame on the victims, which is usually typical of family incest. If we keep in mind that the church is a collection of families² this viewpoint is not too far-fetched. There have been many mothers who have blamed their daughters for the sexual abuse or misconduct of their husband toward the daughter. The church is no different. In many instances the pastor of the church, if male, is seen as a “father” figure. This transference of the image of the pastor can be detrimental to a congregation since no one would feel comfortable challenging his authority or his actions.

Another disheartening revelation for Fortune was the inability of the denominational board to intervene for the good of the church. They were more interested in the number of people who had joined that church, the number of ministries that had been created, and the financial growth and revenue from the church. For all purposes, it appeared as if the denomination was perpetuating such behavior at the expense of innocent people who trusted their spiritual leader. The denomination as an institution had failed to protect its members from unnecessary harm and degradation by not having a system to consider the emotional and mental health of potential spiritual leaders.

² Peter L. Steinke, *How Your Church Family Works: Understanding congregations as Emotional Systems* (Washington, DC: Alban Institute, 2000), 26-32.

A case study with a more positive outcome, which was shared with the researcher, is of a colleague who is the pastor of a large charge in a mainline denomination. This pastor could not understand why his spouse was unhappy. After all, he was a successful pastor and a good provider. In an attempt to basically appease his wife, he agreed to seek counseling. As the counselor listened to both parties, he turned to the pastor and challenged him by saying, “What does it matter if you gain the whole world and lose your soul.” The pastor knew the scripture well and proceeded to quote the rest of the text. It was not until the counselor paraphrased the text to say, “What does it matter if you baptize the whole world and lose your wife,” that the pastor was able to understand how his wife had been feeling. It made him aware that he needed to be more sensitive to his wife and to see her not only as a wife but also a member of his church who needed to be attended to.

The pastor started practicing an intentional mindset that says I can’t use all of my energy at work; I need to have some energy to be valued at home. He also stopped feeling guilty when it was time to leave the office, even though he left work undone. In addition, he began to plan special family time together every week in order to strengthen his marriage. The intervention of a pastoral counselor was able to save this marriage from a possible divorce to recently celebrating 25 years of marriage.

Although this story had a happy ending, the case study in *Is Nothing Scared* poignantly reveals that the sanctity of the pastoral office is lost and all too common primarily due to pastors not seeking outside intervention. This book does not stand alone for there are many articles, books and even movies that depict that holiness is no longer a trait of the professional ministry but just a word, and an archaic word at that. The title of the book *Bad Pastors* can be considered an oxymoron. The very word pastor stands for

one that tends to, provides for and is associated with good; one to be revered and respected. The very thought that something could be amuck surrounding this office is frightening.

The thought of Bad Pastors has transcended the pulpit and is expounded throughout history as missionaries and ministries have violated and abused people for personal gain all in the name of Christ. Investigating the missionary work in Paraguay, the German anthropologist Munzel found one particular mission run by U.S. fundamentalist missionaries where the minister himself engaged in “Indian hunts” for young children, who were then sold into slavery. Munzel notes that those not sold were herded into reservations, where they were subjected to psychological degradation to break their spirit to prepare them for assimilation.³

The use of Christ’s name to supposedly civilize those others considered savages is a part of America’s most horrific atrocities against the Native Americans.

Tinker argues that Christian missionaries throughout North America were partners with the state in the genocide practiced against the indigenous populations. He contends that the missionaries were guilty of complicity in the destruction of Indian cultures and tribal social structures, and in the devastating impoverishment and death of the people to whom they preached.⁴

This indictment against the Christian church has long stained the purity of the gospel and the mandate from Christ that we are to love one another.

Political ambitions have also destroyed countries, nations and tribes supported by established church institutions.

³ Anson Shupe and Peter Iadicola, eds., *Bad Pastors* (New York: New York University Press, 2000), 20.

⁴ *Ibid.*, 19.

Wilson and Kvale describe how in the Central African Republic the Baaka people and their way of life are under threat from both the government and catholic missionaries. These two groups are trying to force the Baaka to move from their villages deep in the forest to organized village settlements where they will be easier for the government and the church to control. . . . government officials and missionaries justify their actions by arguing that the Baaka “need to be brought into the modern age” in order to participate in the national culture and economy. But behind this supposed humanitarian concern are undeniable economic interests . . . the government wants to tax the Baaka, and wants a freer hand in granting timber-felling concessions to foreign companies in the forest where the Baaka currently live.⁵

What is it about human nature that feels that there is a sense of entitlement against its fellow humans? Certainly one could not even fathom that the church would be involved in such trickery toward humanity. However, when one considers the bottom line of such ills—economic gain—it is money that wins over ministry.

Pastors in today’s culture that employ such trickery of enticement, entertainment and entitlement do so for personal gain and the neglect of the call to serve God by serving His people. These self-seeking and self-serving pastors have brought an indictment against the church universal to the point that many in and outside of the church are questioning the genuineness of its purpose.

The Lost of the Holy

Weiser in *Healers: Harmed & Harmful* indicated that the religious climate in America is changing. The religious professionals once had high status in the community, but this has not been so for at least a generation . . . they now have negative status.⁶ The decline of reverence and awe toward those who stand behind the pulpit reverberates

⁵ Shupe and Iadicola, *Bad Pastors*, 20.

⁶ Conrad W. Weiser, *Healers Harmed & Harmful* (Minneapolis, MN: Fortress Press, 1994), 8.

across all denominational and religious communities. This awareness that clergy do not walk on water but can actually drown every now and then removes them from the pedestal on which many have placed them.

The term “clergy” used to invoke an image of being special or different. The Bible calls it sanctification. Sanctification is being set apart or separated to do holy work. This charge is a call directly from God, when He said, “Therefore sanctify yourselves and ye shall be holy, for I am Holy.”⁷ Priests were commissioned to separate themselves for purification before they could enter the temple and offer a sacrifice unto the Lord on behalf of the people. Yet today, many enter the temple and ascend the pulpit after defiling themselves with waywardness and revelry. Could it be that sacred holiness has been replaced with secular holiness? Pruyser expounds,

. . . awareness of the Holy and reverential feeling are also important pastoral diagnostic variables because of their potency to elicit what theologians would call idolatry. Someone may treat his car so reverently and make so many sacrifices for it in time, money and energy that other pursuits and objects are bound to suffer from lack of attention. Someone may find the flag so holy or prize his war decoration so much that the Government and the Constitution appear to be his God—a rather clear case of civil religion. Holiness and reverence may be displaced from proper to improper symbols, which is, incidentally, one way of defining idolatry.⁸

The Church building, temple or synagogue used to be viewed as such a sacred place that even passersby would not dare desecrate it by cursing or spitting in front of it. Long gone are those days. For now, the very foundation of these buildings is seen as a place to conduct illegal drug transactions or as a meeting place for illicit affairs. Even

⁷ Leviticus 11:44 KJV

⁸ Paul W. Pruyser, *The Minister as Diagnostician* (Philadelphia, PA: Westminster Press, 1976), 63-64.

worse, many houses of worship have closed their doors. The decline of church growth is sometimes the culprit, which could also be associated with clergy ineffectiveness.

The loss of holiness has to do more with humanity than with God. It is we who have changed and not God, for God declares He changes not. There is an underlying thread that is prevalent in religious communities. It is the failure of taking not only the charge of God, but of taking God seriously. Just as satan deceived Eve by making her doubt God's command not to eat from a certain tree by saying, "surely God did not say you shall die"; the evil one is saying, "surely God did not mean you can be holy like Him." Thus self-indulgence and lack of discipline among the clergy have given cause to the absence of holiness among those called to be holy. Reconciliation is the call for the day.

The proclamation of reconciliation by people of faith goes hand in hand with pastoral counseling, which gives concrete form to the process of reconciliation. For those individuals who lack the experience of God's love, the faith stance of the pastoral counselor provides an opening to that experience.⁹

Even that which God has called an abomination in Leviticus 18:22, "Do not lie with a man as one lies with a woman that is an abomination," has become a call for inclusion among the clergy. Homosexual marriages are being performed by clergy as well as clergy confessing and professing to be homosexual themselves. This matter has divided local congregations and caused denominational splits. The Episcopal Church in 2003 is a prime example of congregations breaking away from a denomination they considered to have violated the laws of God when it ordained a gay bishop. The ramifications of this extend beyond the borders of the United States to the international community.

⁹ Estadt, *Pastoral Counseling*, 33.

Sexual Misconduct

The Roman Catholic Church has been in the media since 2001 due to the sexual abuse and sexual misconduct of its priests. Every day allegations from victims are coming forth sharing the pain and shame placed upon them by clergy whom they trusted. Although the AME church has not received national attention for similar problems, it has had its share of clergy violating parishioners and others.

There have been lawsuits against the Connectional church, similar to the Roman Catholic Church from various Episcopal districts. The church has begun to take this matter seriously and a policy on Sexual Misconduct was written and passed at the 1996 General Conference.

- A. All clergy are governed by the AME Manual on Sexual Misconduct.
- B. These are the remedies prescribed for the acts of sexual misconduct to be applied in compliance with the judicial procedure outlined in the *Doctrine and Discipline of the AME Church*.
 - 1. Sexual Harassment
 - a. First Offense: Immediate surrender of ministerial office, duties, and responsibilities for a period of not less than six (6) months, nor more than twenty-four (24) months, depending on the circumstances and the severity of the offense.
 - b. Second Offense: Immediate surrender of ministerial office, duties and responsibilities for a period of not less than two (2) years, nor more than five (5) years, depending upon the circumstances and severity of the offense.
 - c. Third Offense: Immediate and permanent surrender of ministerial office, duties, responsibilities and credentials.¹⁰

All allegations are presented to the Presiding Bishop of the district in which the violation has occurred. The Bishop, in turn, shares the allegation(s) with the Committee

¹⁰ *The Doctrine and Discipline of the AME Church* (Nashville, TN: AMEC Sunday School Union, 1996), 333.

on Ministerial Efficiency who will conduct a hearing with all parties involved. The purpose of a hearing is to also avoid entrapment of clergy. Each annual conference has a Committee on Ministerial Efficiency, which is composed of male and female clergy. The committee is charged with determining if the allegations are sustained or not sustained. After the Committee has conducted hearings in regard to the allegations, a report is forwarded to the Bishop with its findings. Based on the report's findings, the Bishop will make the decision as to whether the remedies prescribed for the acts of sexual misconduct should be applied as outlined in the *Doctrine and Discipline of the AME Church*.

Prior to such law, individuals who have been known to engage in sexual misconduct or sexual harassment without formal complaints or hearings have been relocated or reassigned to other congregations. Unfortunately, these reassignments or relocations usually resulted in a promotion. In addition, clergy families have been uprooted and the church, which is seen as a family, has in some cases been divided.

Although the passing of the AME Clergy Sexual Misconduct Act in 1996 is commendable, it is important to seek ways in which the church can prevent such conduct in the first place. If the church is to continue to be a vital component of religion in America and abroad, it must incorporate in its structure a mechanism for assessing the emotional and mental health of its clergy. This will have a major impact on the church as a whole—theologically, in that it will allow the church to hold itself accountable to biblical principles; practically, in that all professionals in the church should be deemed equipped to perform their assignments; and financially, in that it would eliminate the cost of lawsuits that result from behaviors of pathology.

In addition, the use of a preventive maintenance component in the church in the form of a counseling center will allow for religious leaders to seek assistance outside of

themselves and to allow the love of God, through the pastoral counseling process, to touch them by affirming and/or directing their lives.

Determining Readiness in other Denominations

There are many mainline denominations that have included the evaluation of emotional and psychological assessment and leadership potential in their process of assessing the readiness of candidates into ministry. It is viewed as a necessary and responsible act of denominational leadership to ensure that those who profess to have a call from God are indeed prepared to not only answer the call but to serve.

Evangelical Lutheran Church in America

The Evangelical Lutheran Church in America (ELCA) in their process of determining the readiness of candidates starts with the premise . . . that the primary characteristics include faith in Jesus Christ, vocational focus, and a basic understanding of the nature of ministry; an individual should possess intellectual ability for critical and reflective thinking and a healthy self-awareness.¹¹ The entrance component to ministry for the candidate of ELCA includes a psychological evaluation and career consultation report.

The purpose of the psychological assessment is to provide a professional evaluation of a candidate's psychological readiness to engage in a process of candidacy in the ELCA. The psychological report is one of the components of the entrance process that is used to identify and assess those who might have potential for rostered ministry. The evaluation will also help an individual gain self-understanding of abilities and gifts that

¹¹ *Entrance into Candidacy in the Evangelical Lutheran Church in America* (Chicago, IL: Evangelical Lutheran Church in America), F-2.

might be used in public ministry.¹² In addition, the committee looks for a demonstration of healthy leadership characteristics.

Credentialed clinicians are required to use the following assessment inventories that have been determined by the Division for Ministry of the ELCA.

A. Personality Instruments

1. Minnesota Multiphasic Personality Inventory (MMPI-2);
2. Another personality measure of the clinician's choice:
 - + the California Personality Inventory (revised); Profiles in Ministry;
 - + the Myers-Briggs Type Indicator (the MBTI is an indicator, not a test. It is not to be used for screening); Ministry by Design;
 - + any other valid and commonly used personality instrument.

B. Vocational Inventories

Strong Vocational Interest Bank (or another valid and commonly used vocational inventory);

C. IQ and Cognitive Functioning (choice of one)

1. Shipley-Hartford Institute of Living Scale
2. Concept Mastery Test (Terman)
3. Wechsler Adult Intelligence Scale-Revised (WAIS-R should be administered only if the psychologist doubts the applicant's intellectual capacity for graduate work.)

¹² Ibid.

D. Culturally-sensitive and/or alternative language instruments and professional resources as may be appropriate¹³

The clinician submits to the Candidacy Committee a summary report to include the following:

- Personal identity/level of self-awareness and self-esteem
- Quality of past and present family relationships
- Sense of vision/imaginative ability
- Intellectual capacity and integrity
- Emotional maturity/coping ability and durability
- Motivation for religious service
- Empathy and affective expression
- Interpersonal relationship skills
- Any history of deviant and pathological maladaptation
- Any history of medical and psychiatric illness
- Any history of substance abuse
- Flexibility
- Leadership style
- Assets and liabilities relating to leadership roles in the Evangelical Lutheran Church in America, as described in the documents of the church provided to the professional consultant
- Personal and professional values/priorities

¹³ Ibid.

Once the report has been written and sent to the candidacy committee for review, it is up to that committee to decide whether the candidate is psychologically and positionally ready to begin the journey toward ministerial preparation. It should be noted that all candidates are required to sit with the administrator of the assessment instruments to review findings and to receive a summary of the report.

American Baptist

One Baptist church in Washington, D.C. under the jurisdiction of the American Baptist denomination has employed a clinical psychologist to provide a psychological assessment of those candidates seeking ministerial orders. The instruments that are used are the Rorschach and the Minnesota Multiphasic Personality Inventory -2 (MMPI-2). Once the candidate has been assessed, a report is given to the pastor, who is a psychotherapist, to evaluate and decide as to the candidate's readiness for ministry. One of the main concerns for this particular church is for the candidate to be free from his/her own personal human issues that can interfere with ministry to others.

United Methodist Church

Each conference in the United Methodist Church has the responsibility to develop their own protocol regarding psychological assessment of candidates for ministry, yet they still have an opportunity to make recommendations to the General Board of Higher Education of the denomination. The Baltimore Washington Conference utilizes the following three (3) assessment instruments:

1. Strong Campbell Interest Inventory
2. Minnesota Multiphasic Personality Inventory -2

3. MILON Clinical Multiaxial Inventory-III

The Strong Campbell is a vocational inventory, while both the MMPI-2 and the MILON seek to uncover any pathology. In addition to the psychological assessments, the Board of Ordained Ministry (BOM) requires that each candidate for ministry undergo a background check. This consists of:

- Criminal
- Driver's License
- Credit Check Report
- Sexual Offenses

From these background checks, the BOM is seeking to determine if there is a pattern of behavior that should be examined. Excessive driver's violations, financial difficulties, sexual misconduct and offenses as well as criminal charges can indicate further investigation of the candidate is necessary.

There are two teams of psychologists and pastoral counselors that provide the assessment and personal interviews of all candidates. The teams of psychologists are paired to ensure and embrace ethnic and gender differences. For example, an Asian woman psychologist will be paired with a Hispanic man pastoral counselor and an African American woman psychologist will be paired with a Caucasian man pastoral counselor. Each team will meet with a candidate for ministry twice for a 45-minute one-on-one interview. A summary report is given to the BOM based on the psychological assessments used and the personal interviews. The BOM will make the determination if a candidate is to continue the process of ordination.

The cost of assessing these candidates for ministry is eight hundred dollars (\$800) per candidate. Although it is the responsibility of the candidate to cover the cost, the candidate's local church is asked to contribute toward this obligation.

African Methodist Episcopal Church

In the AME Church, the researcher has identified two districts that are currently providing psychological assessments. One conference in the third Episcopal district (Ohio) employs a psychologist who provides a preliminary assessment, as opposed to a full psychological evaluation using any combination of Beck's Depression Inventory, a Mental Status Evaluation and the MMPI-2. The clinician's goal is to identify any delusional personality disorder, alcohol or substance abuse. The House-Tree-Person Projection Drawing Technique (HTP) is used to allow the clinician to gather information that might not otherwise be available in a structured, verbal interview. The candidate is told to draw certain symbols, i.e., house, tree, person prior and to bring to the appointment. This form of therapy allows for the clinician to get a sense of the candidate's interpersonal relationships.

A conference in central Florida of the 11th Episcopal District has employed a Clinical Psychologist who is also a member of an AME Church. The psychologist uses an array of assessments to determine the readiness of candidates for ministry. They are:

- Minnesota Multiphasic Inventory -2
- State Trait Anger Express Inventory
- Alcohol use inventory by Hudson
- Sexual attitude scale by Hudson & Murphy
- General Personality Analysis System

- Short IQ test by Shipley Institute of Living

In addition to the above, the evaluator also conducts a personal interview with each candidate for ministry. A narrative report is given to the Board of Examiners along with the Sexual Attitude scale, which identifies potential sexual offenders. The evaluator submits the Sexual Attitude Scale to the Board of Examiners to allow them to see the range in scores of sexual behaviors. It is then left up to the Board to make the determination if a candidate's scores are too close to the margin of possible perversion.

The narrative report summarizes the findings from the various assessments and specifies whether there is a need to delay admission into ministry pending further emotional and/or psychological support or whether there are no known reasons to prevent admission to the ministry. Candidates are responsible for making the appointment for assessing their readiness for ministry and are required to pay \$250 for this service.

Presbyterian Church USA

The Presbyterian Church has a Committee on Preparation for Ministry that is responsible for addressing the issue of readiness for inquirers and candidates for ministry. The main focus is the spiritual formation of inquirers and candidates. A strong commitment to Christ's church and a sense of call to the ordained ministry, as well as emotional health and a strong self-awareness, are of crucial importance. In addition to seminary work, inquirers and candidates are assessed using the Assessing Inquirers and Candidates instrument on the next page:

Assessing Inquirers and Candidates

The question before us is “Is this person fit to serve the church as a Minister of Word and Sacrament?” Use this sheet to help assess intangible qualities needed for ministry.
0 25 50 75 85 100

Sense of Entitlement	A Servant’s Heart
Painful issues still alive	Painful issues substantially resolved
Authoritarian: “I’m the boss”	Collegial: “Work together
Self Absorbed	Aware of others
Lacks boundaries	Appropriate boundaries
Seeking a career	Enthusiasm for Ministry
Ineffective Communication Skills	Effective Communicative Skills
Biblically illiterate	Biblically literate
Theologically illiterate	Theological literate
Amplifies bad/problematic situation	Mediates & modulates bad/problematic situations
Emotionally unstable	Emotionally stable
Ambiguous Faith	Articulates Faith
Manipulative	Vulnerable
Lacks a sense of call	Articulates clear sense of Call
Closed to new information & insights	Open to new information & insights
No understanding of Reformed Tradition	Clear understanding of Reformed Tradition
Suspicious of PC (USA)	Appreciates PC (USA)

The Committees on Preparation for Ministry (CPM) also utilizes the *Primary Qualities for Professional Ministry* resource. The purpose of this resource is to identify six crucial qualities for persons in ministry, to elaborate on the elements of each quality, to examine a variety of ways each can be expressed, and to suggest ways to develop and strengthen each quality. The six crucial qualities for person in ministry are:

1. Lives in relationship with God
2. Lives in relationship with self
3. Lives in relationship with others
4. Has communication and leadership potential/skills
5. Has an inquiring creative orientation toward life
6. Can make commitments and carry out responsibilities

This resource could be used at several points: as the committee meets with those seeking to be enrolled as Inquirers, as the committee orients sessions to their responsibilities, as the committee decide on a person's readiness for candidacy, as annual consultations are held and evaluation of progress, and as the committee equips and trains CPM members. This resource may help identify the ways persons are already demonstrating each of the primary qualities. Lack of expression of any one quality may raise an area for dialogue and planning for the future.

CHAPTER THREE

UPON THIS ROCK

Biblical Reflections

God is interested in our well-being as servant/leaders. One of the first Biblical accounts is depicted in the Old Testament book of Exodus chapter 18. Moses had found that he was spending the majority of his time settling disputes between the people of Israel who he had been commissioned by God to lead out of Egypt to the Promised Land. The text states that his father-in-law, Jethro, traveled to the wilderness to bring Moses' wife, Zipporah, and their two sons, Gershom and Eliezar, to him. Although Jethro was a Midianite, he rejoiced with Moses in the deliverance of the Israelites out of Egyptian bondage. Instead of returning home immediately, Jethro decided to stay with Moses for a period of time. While visiting, Jethro noticed his son-in-law's daily schedule of meeting with people from the various tribes all day long to settle disputes. It could also be noted that Moses was well on the way to developing a narcissistic personality. A key statement that Jethro made in verse 18 was "Both you and those who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself." This statement addresses a factor that is prevalent to leadership/ministerial burn out.

It is imperative as ministers of the Gospel that not only do we need to take care of our emotional and mental state of mind but also to surround ourselves with Godly wisdom

and counsel. Proverb 11:14 reads, “Where there is no counsel, the people fall; but in the multitude of counselors there is safety” (NKJV). Matthew Henry’s *Commentary on the Bible* states that this speaks to:

no consultation at all, but every thing done rashly or no prudent consultation for the common good, but only caballing for parties and divided interests, the people fall, crumble into factions, fall to pieces, fall together by the ears, and fall an easy prey to their common enemies but two eyes see more than one; mutual advice is in order to mutual assistance.¹

There is another text that reads, “there is a way that seems right unto man but it leads straight to death”(Proverb 14:12 KJV). More times than not, most of humanity have made quick or rash decisions only to discover later that it was of ill-fate and ill-gain. The advantage of seeking others as Proverb 11:14 advises is that it will prevent total annihilation of a vision or a goal and provide support for an endeavor for the good of the cause.

The Pastoral Epistles of Paul to his mentees Timothy and Titus addresses the need for ministers to exhibit personal discipline and to live above reproach and to keep morally and spiritually fit. Paul was very much aware of the stress and strain of leading God’s people. He also found like Moses, his mentor from another era, that people can be stubborn and difficult to lead. In addition, the demands upon a servant’s life could take a toll on the individual’s personal life as well as the life of the church.

Theological Reflections

God is a loving Father who desires to give His children every good and perfect gift. Gifts symbolize, not material possessions, but those things necessary for His children

¹ Matthew Henry Commentary.

to cultivate a right relationship with Him. It has always been God's desire from the very beginning of creation for His created beings to be in relationship and fellowship with Him. It is through this relationship and fellowship that we are commanded to obey and serve God. The mandate to obey God is one aspect in which God takes care of us. The statement was made earlier that God desires to give His children good gifts. This is depicted through the giving of the Holy Scriptures, the sacrificial giving of His Son Jesus Christ and the gift of the Holy Spirit. Romans 5:8 reads, "While we were yet sinners, Christ died for us." Christ's supreme sacrifice of death for a people who are constantly disobedient depicted the depth of God's love and His desire for reconciliation.

While Jesus walked the earth, He provided pastoral care for those under his leadership. He referred to Himself as the Good Shepherd and the people as sheep. It is the role of the shepherd to protect the sheep from danger, to prevent the sheep from infiltration of diseases and to provide for the well-being of the sheep through shearing and nourishment. Those who were in bondage due to a lack of knowledge and understanding of God, Jesus came to set free, just like a Good Shepherd.

The leadership that Jesus provided and exemplified is the leadership that His present day servants are to exhibit. The ability to remain in constant communication with His Father and the resolve to always have the welfare of those He served in the forefront of His ministry has Jesus as the perfect role model and an effective leader.

His leadership style of walking with the people, while at the same time urging them to reach higher as He challenged them, speaks of a healthy self-esteem and emotional well-being.

Yet, there are some scriptures that can challenge modern day pastors to be concerned about their own emotional well-being and to forsake self for the well-being of

others. The Gospels of Matthew, Mark and Luke cite Jesus telling his disciples that, if any man comes after him, he must deny himself and take up his cross and follow him. Matthew 10:37-39 KJV says “He that taketh not his cross and follow after me, is not worthy of me.” And Luke 14:26-28 KJV reads, “Whosoever do not bear his cross and come after me, cannot be my disciples.” These scriptures have often been misquoted or misinterpreted by clergy to mean that they are not to give any thought to themselves but must sacrifice their life for the people they have been assigned to serve.

This mindset is a messianic complex where a pastor or minister believes that they are to die in order for others to live. There used to be a time in which the researcher shared this view. However, after many bouts with exhaustion and fatigue, which left feelings of failure, it was another scripture that shed some light on this messianic complex. Insight was given through Philippians 4:13, “I can do all things through Christ which strengthen me.” When the text was exegeted, it revealed that only for what Christ would have the person to do will He give strength to accomplish the assignment.

There is and was only one Messiah who sacrificed his life for the sake of the people. Pastors who have been assigned to feed the flock of God are not called to die for their flock, but to love them and feed them the word of God as He empowers them through the Holy Spirit. It is because Christ made the ultimate sacrifice of giving his life for the multitude that spiritual leaders since are not required to kill themselves while trying to adhere to their calling.

The second epistle of Paul to Timothy chapter 3 verse 17 is another passage that can be misread and misunderstood by clergy. It reads, “That the man of God may be perfect, thoroughly furnished unto all good works.” {KJV}. The very word “perfect” can be interpreted by some to mean that they cannot make any mistakes and whatever it takes

to be about a good work, it should be done. It also implies that the servant of God is to be without flaws, faults or failures. This interpretation can give reason for clergy not to share the personal pain or problems that cross their path. Again, the only one that was perfect was Jesus Christ. It is impossible for anyone in the flesh to be perfect when Romans 3:23 says, “For all have sinned, and come short of the glory of God” (KJV).

In order for clergy to be true to illuminating the word of God to their parishioners, they must first continue to wrestle with it for themselves in order for God to shine His light upon it so that they may be liberated. The mere fact that one wrestles is an indication that something is unsettling and it must be grappled with in order to become victorious. It is only through careful exegesis of Biblical texts that liberation from the Messianic complex can be accomplished.

Pastoral Counseling in Retrospect

Since the focus group for this doctoral work is Pastoral Counseling, the researcher would like to give an overview of the history of pastoral counseling and, as a clinician, reflect on her own theoretical approach of being, understanding and intervening as a pastoral counselor.

Historical Reflection of Pastoral Counseling

Pastoral Counseling is relatively new in professional care linking the spiritual and emotional well-being of individuals. Over 50 years ago, the father of Clinical Pastoral Education, Rev. Anton Boisen, had theological students in supervised contact with patients from mental hospitals. This vision provided a connection between faith and mental health.

Over the years, the role of pastoral counseling has evolved from religious or spiritual counseling to pastoral psychotherapy that integrates theology and the behavioral sciences. In this awareness of the spiritual dimension in human wholeness, Pastoral Counselors stand in good company.

One of Carl Jung's chief contributions as a psychoanalyst and writer was to bring spirituality into psychology. Another influential writer, Abraham Maslow, brought spiritual aspects to therapy. William James, America's most influential early psychologist, studied religious experience as an expression of levels of growth. Psychiatrist Karl Menninger was a pioneer in the integration of the psychological and the theological disciplines because he believed in the "inseparable nature of psychological and spiritual health."²

I believe the rapid increase of pastoral counselors, centers and training programs for pastoral counselors is due to the number of individuals from the faith community wanting help through like-minded professionals. In addition, since September 11, 2001, there has been an increase in the number of people joining a faith community, be it Protestant, Catholic, Jewish, etc. This great tragedy traumatized many to the point of seeking mental, emotional, and spiritual health care.

The faith stance of the pastoral counselor enables the counselor to understand self as an image of God to those encountered; it also enables the counselor to approach clients with the awareness that the clients, too, live in the very same likeness of God.³

Today, most health insurance companies have accepted pastoral counselors as viable professionals to address the mental health needs of its insured because they recognize that pastoral counselors can provide mental health services.

The pastoral counselor's privilege is to help liberate a person in the process of becoming fully human.⁴ Blanchette states that to enable

² www.aapc.org, Internet.

³ Estadt, *Pastoral Counseling*, 32.

⁴ *Ibid.*, 21.

another to reach a level of mature development, the practitioner of pastoral counseling must be a person who has reached a certain level of personal and professional integration on many levels. What is needed for the pastoral counselor would include a knowledge of normal as well as abnormal behavior, technical skill and competence derived from study and supervision, and an in-depth appreciation of the theological, philosophical, and psychological issues involved in the mystery of becoming human.⁵

When I think of being fully human, I think about the totality of humanity. We are not just composed of flesh and blood; there is also an emotional, mental and spiritual side to our being. To disregard any of these entities would mean to ignore who we are.

Historically, African Americans have shied away from seeking professional emotional and mental health care. Professional counselors were something that “other people” went to because “they” were crazy. Add to that the taboo that you do not “tell your business” to anyone, especially anyone outside of the family. Hines and Boyd-Franklin in *Ethnicity and Family Therapy* reiterate this belief.

Some assume that clinicians will operate in the same way as other agencies (e.g., welfare system, schools) that have been intrusive in telling families what they “can” or “cannot” own (e.g. telephone or television). Others may view serious emotional difficulties as “the wages of sin”; the person who manifests psychiatric symptoms may be seen as “mean” or “possessed by the devil” (particularly if he or she engages in antisocial behavior) and may be regarded as having the potential to change his or her behavior at will. Some believe that emotional, behavioral, and relationship difficulties result from not believing and practicing biblical and cultural guidelines for living. For some, seeking help from a mental health professional rather than through prayer may signify a lack of trust in God; for others, this is perceived as turning to “the system” that has negatively influenced African American well-being. ⁶

⁵ Ibid., 22.

⁶ Monica McGoldrick, Joe Giordano, and John K. Pearce, *Ethnicity and Family Therapy* (New York: The Guilford Press, 1996), 78.

Since the church is such an integral part of life for African Americans regardless of the religious group or affiliation of faith, many have viewed clergy as the “counselor” or therapist. African American families trust their clergy and believe that through prayer a family can overcome anything. The clergy is viewed as being all things to all people, whatever the need—take it to the church. This sense of being “all powerful” has indeed hindered clergy from recognizing their own faults and shortcomings, which has proved to be detrimental to the church.

Personal Reflection as a Pastoral Counselor

Way of Being

The researcher’s theoretical approach to pastoral counseling is cognitive behavior therapy. This therapy is designed to assist clients with changing their thought process, which in turn influences their emotions and behavior. It also allows attention to be focused on present concerns that cause pathology as opposed to identifying original causes.

Every action begins with a thought. When a person spends too much time thinking irrational thoughts, the result will lead to irrational behavior. The role of a cognitive behaviorist is to challenge the irrational thought pattern in order to deter irrational behavior. When I sit with a client, it is important to understand the thought pattern that usually influences a behavior the client desires to change. A pastor feels obligated to visit everyone on the sick and shut-in list because the members of the church deem this his responsibility, even when he is exhausted after a morning worship service. It is the unspoken demands of the congregation that are the motive for his thought process. It is also the drive that causes him to ignore the need to take care of self.

Although Jesus attended to the needs of others, He did isolate Himself from time to time for restoration and renewal. It was usually after these times of refreshment that the Bible indicates were His most intimate interactions with people. He took the time to recognize where they were, how they felt, and what they desired. When He sat with the people, they felt free enough to disclose their innermost desires—to see, to walk, and to be healed. It is only after I have separated myself from the demands of others in order to hear from God that I am able to sit with a parishioner or client and hear their heart. Even in the counseling moment I have learned to pray silently asking God, “what do you want me to hear?” The recognition of my own shortcomings in that divine guidance is needed to continuously serve His people is what keeps this researcher afloat in the midst of what can appear to be overwhelming.

Since I am passionate about life, I believe that the therapy sessions should be interactive. The counselor should be an active listener and engaged in moving the client toward realistic goals that have been specified by the client. Therefore, my way of being is to establish rapport with the client in order to create trust in the relationship. The trust does not necessarily depend upon the length of time one is with or sees a client, but upon whether the counselor is attentive and available to the client. Cognitive behavior therapy allows me to be an active listener in order to respond when appropriate, as opposed to being a passive listener just nodding my head. This works well with my personality. I try to move toward making one feel comfortable since most persons consider therapy frightening.

The energy that I experience in the counseling session conveys that all is not lost. It symbolizes the presence of hope. A minister had entered a session broken and in despair. Her pastor had reassigned her to another area of ministry that was not her

comfort zone. However, when we approached a subject that she had some feelings about, there was a small sparkle in her eyes. This sparkle, although small, was enough to suggest that the person sitting in front of me, who appeared to be dead, could be brought back to life. When a client focuses on the negative and not the positive, the client can resemble death. I actively look for signs of life, no matter how small, when I sit with a client to determine if the client can come alive again.

When a person focuses on the negative experiences in life as opposed to the positive, the person will deem themselves a failure. A pastor became depressed when year after year he was overlooked for a promotion. He began to believe that he was a failure because he thought he was not good enough to be elevated. Unfortunately, this pastor could not see all the new ministries that had been created under his leadership nor the growth of the church, spiritually and numerically. Aaron Beck proposed that pathological levels of depression and anxiety are the results of “distorted cognitions.” As this pastor cited all the things wrong with him, ranging from not outgoing enough to inept, I was empathic and sat with him. Even though I knew his thoughts to be distorted, what mattered most was that he knew I was actively listening to him and was cognizant of his pain.

It is commonly noted that depressed and anxious people report thoughts that are clearly inaccurate. After empathizing with this pastor, I asked him to tell me about his journey at his current charge by reflecting on his years of service. As this pastor began to go down memory lane, he began to slowly realize that he had done some wonderful things for the church. He was able to see the growth and development of a people who once had no desire for a relationship with God; they were just content with being members

of a church. But under his leadership, he had moved them from membership to discipleship. He realized that indeed he was right where God needed him.

The prodigal son in Luke's Gospel had entered a state of depression, even though it was of his own making. He began to review his life and realized that all was not indeed lost. He had a father. Although he had been disrespectful and rebellious toward his father, he would beg for mercy. He could have remained in a depressive state of mind and in the pigpen, but he did not allow his thoughts of failure to dictate the rest of his life. My way of being with this pastor was to help him to see through new eyes and to listen with new ears.

Way of Understanding

Cognitive Behavioral therapy focuses on altering the thought pattern of those with irrational or maladaptive beliefs that can be manifested through irrational behavior. It is believed that if a person can think rationally then his/her behavior will follow suit. The role of the therapist is to challenge "distorted cognitions" and to see the distorted thinking not as the symptom of the problem, but the cause of the problem.

Jones and Butman cited three stages to therapy: "First, the presentation of the therapeutic rationale; second, the development of awareness of dysfunctional thoughts on the part of the client; finally, the actual alteration of the dysfunctional thoughts and the substitution of more functional thinking."⁷ The therapist must hear the client's thoughts first, which is how the client presents the problem. The therapist is trained as an active listener to discern if the presenting problem is sound or composed of irrational thoughts.

⁷ S. L. Jones and R. E. Butman, *A Comprehensive Christian Appraisal of Modern Psychotherapies* (Downers Grove, IL: InterVarsity Press, 1991).

Once the therapist recognizes that the client's thoughts are distorted, the therapist is charged with the assignment of helping the client to see the distortions. This is done through challenging thoughts that embrace words as, "always," "never," "everyone hates me," "I am a failure," "I am superman/woman," etc. The therapist is able to move the client to take a closer look at his/herself through the process of elimination of choice words that the client used to state the problem.

When a client is able to understand that his/her original thoughts were full of distortions, then the client is ready to be guided into thinking rational and adaptive thoughts. A young pastor was excited about his charge and was trained by his mentor that when the church is scheduled to be open, it should be opened regardless of the weather. It was the mentor's premise that if the corner bars can open during all types of weather then the church should be opened. This pastor took that thought concept to heart. One winter there was a terrible snowstorm. The pastor thought he should cancel the Thanksgiving Eve service that was scheduled for that evening, yet thought better of it after reflecting on the advice his mentor had given him. This pastor started out to the church, which was 1 ½ hours from his home. The pastor was driving under very dangerous and hazardous conditions, yet continued to press on. It was only after an hour of sliding and almost losing control of his vehicle that he decided to pull over and call the church to say he was not coming. He had agonized over this decision and was on the borderline of depression. An associate answered the phone and informed the pastor that she had been praying for him not to come because the people had called the church to say they were not coming.

One of the first steps in the client therapist relationship is for the therapist to encourage understanding of the problem. The client needs to know that the therapist can at least understand his/her concern, which will help to establish a client-therapist

relationship. The cognitive behavioral therapist understands that beliefs, expectations, perceptions, attitudes, and what we learn determines behavior. My role was to guide him toward reviewing his mentor's expectation from another angle. One reason the bars are usually opened during all types of weather is probably because the bartender lives upstairs from the bar. The notion of having the church open because the bars are open is fine if the pastor lived upstairs or next door to the church. However, for a pastor to risk his life driving 1 ½ hours from his home because of his belief in the words of his mentor is irrational.

Beck says that therapy "tries to persuade patients to change their opinions of themselves and the way in which they interpret life events." Self-esteem is central to a person and can contribute to depression. This pastor's self-esteem was linked to what he considered to be a failure. In his mind, he had believed that the people would be disappointed in him because he did not make the service. Even after he was told by his associate that the membership was not coming out due to the blizzard, this pastor felt that as the leader he should be there whether the people were there or not.

Cognitive behavioral therapy is an "active, directive and time-limited, structured approach," It requires being actively engaged with the client, listening for irrational, distorted thoughts that can hinder emotional and mental wholeness.

Way of Intervening

In depressed individuals, the themes of automatic thoughts revolve around failure, pessimism, and self-criticism. Clients who have constant thoughts of being worthless or useless very seldom see anything positive in themselves. The client who has a tendency to speak doom over any attempted project does not expect good results. The constant

negative thoughts that pop into an individual's mind unsolicited can trigger inappropriate behavior that reflects the thought pattern. This is seen more often in a congregation of individuals who are afraid of change. A new pastor is appointed to a church where the previous pastor has retired. The new pastor is full of energy and visions to take the church to a new level of service, especially to the community. The older members are quite comfortable that the church has not moved beyond its walls, thus for every suggestion the pastor gives for embracing the surrounding community, these members come against him citing why his ideas will not work and, if he did not leave well enough alone, they would ask him to leave. In their minds, all they could envision is new people coming in and taking over the church.

Judith Beck stated that automatic thoughts can be evaluated by the therapist to determine how they "should be handled:

1. Focus on the automatic thoughts—How did this thought make you feel emotionally? What did you do after you had this thought?
2. Find out more about the situation associated with the automatic thought—What did the person say to you before you had the thought?
3. Explore how typical the automatic thought is—How often do you have this kind of thought? In what situations?"⁸

Based on the objective for each session and the goals of the client, a therapist will choose an appropriate option. This approach was used to ask the pastor how others' thoughts made him feel and to ask him to go back to his congregation and try this same approach on them. His approach would be: "how does it make you feel when you think

⁸ Judith Beck, *Cognitive Therapy: Basics and Beyond* (New York: Guilford Press, 1995).

about new people joining our church?" The goal was to empower the pastor and, at the same time, assist his congregation with their fears.

The underlying beliefs about ourselves are linked to the influence of our automatic thoughts and our behavior patterns. If one thinks of self as being worthless, then the odds are that the person's behavior would reflect worthlessness. On the other hand, if one sees self as valuable, then the person's behavior would reflect self-confidence.

The Gospel of John chapter 5 tells the story of a man who for thirty-eight years had been sitting by the pool of Bethesda waiting to get into the water to be healed. Jesus came by, saw him, and asked this man the question, "Do you want to get well?" When the man responded with an excuse that someone always beat him to the punch of getting in the water, Jesus simply said, "Stand up, pick up your mat, and walk!"

The role of the therapist is to help clients to take responsibility for their own lives and to realize the power that they have within to bring about changes that they desire. Ministers of the Gospel throughout centuries have cried out to people, "do you want to get well?" It is now time for those who urge others to seek counsel to realize that there are times they need to be healed and it is time to "heal thyself."

CHAPTER FOUR

MOVING TOWARD WHOLENESS

Counseling offers tools that can be of enormous benefit to those whose vocations and lifestyles are demanding. Ministry can be and is often overwhelming for those called to serve in the pulpit as preachers and teachers of the Gospel. This demanding vocation has left many of its servants suffering from burn out, immoral conduct and even desertion of duty. In addition, it has taken its toll on the life and livelihood of clergy relationships. Todd W. Hall, in an article in the *Journal of Psychology and Theology*, comments on relational deficits and seminary education.

The interpersonal theme throughout this research points to the importance of pastors dealing with their relational deficits. This is not traditionally a focus of seminaries. Although there is some improvement in this area, it remains a substantial gap in traditional seminary training. Pastors typically take only one to two counseling courses throughout their seminary training. Furthermore, there is a lack of emphasis on relationships in general, and especially on understanding one's self and developing in the area of relational maturity.¹

Hall further noted

Ironically, the very thing that is emphasized the least in seminary can be tied to almost every problem the research indicates is prevalent among pastors (e.g. burn out, sexual misconduct, unrealistic expectations, feelings of inadequacy, fear of failure, loneliness, isolation, and poor marital adjustment).²

¹ Todd W. Hall, "The Personal Functioning of Pastor: A review of Empirical Research with Implications for the Care of Pastors," *Journal of Psychology and Theology* (1997): 252.

² Ibid.

Is there anything that could be done before ordination of clergy to possibly address these relationship issues and predict the success of the person's ministry? Success is defined here as the "ability to avoid burn out, unethical and unprofessional behavior, alienation and depression and to remain true to the standards of the profession."

This project, "Assessing Readiness for Ministry," is designed to apply counseling tools to predict the success of clergy entering the ministry in the Baltimore Conference of the African Methodist Episcopal Church. Although there is a process in place for candidates to the ordained ministry to receive training through the Board of Examiners, it does not address the psychological and emotional preparation of these candidates nor does it identify the leadership ability of these candidates. It is the researcher's belief that a wholistic approach to determining those fit to serve would serve the church well by allowing those responsible for personnel decisions (i.e., Bishops and Presiding Elders) to make appropriate assignments based on the qualifications of candidates.

Method

Participants

The class of admissions of twenty-eight new ($n = 28$) ministers entering the itinerant order was given three surveys to examine their perceptions. The surveys looked at how they see the role of the minister and how they see others. The surveys were designed to discover preconceived notions or idealism about the vocation.

A survey was distributed to twenty-eight students in the Class of Admissions of the Board of Examiners. The students were eight males and twenty females from urban and rural church settings. The ages of these students ranged from 20 to 50. All of these

students are on the itinerant track that requires a four-year college degree and a seminary degree before their final ordination. It should be noted again that individuals who have answered the call into the ministry after the age of 50 can only enter the ministry as a local minister without any educational requirements. This means that the local minister is assigned to serve only the local church that has elected to have this person serve as a minister. This person cannot serve in the office of the pastorate but will serve under the direction of the pastor of the charge. At the General Conference of 2004 in Indianapolis there was a legislation that was presented to raise the age limit to 55 and to require more educational training and/or degrees.

Specifically, the surveys were designed to discover unhealthy motivations to enter ministry (i.e., to achieve recognition and power for themselves). The pulpit has been viewed for centuries as a place of power that can and has influenced thousands of lives. In addition, African American parishioners take their pastor's authority very seriously. They expect "a word from the Lord" when they show up in the pastor's office³ or for Sunday morning service. There are some individuals with an unhealthy desire to acquire this power for personal gain and recognition. It is because of this premise that the researcher believes that additional assessment of candidates would be advantageous.

Survey Instruments

Acceptance of Others. The first survey, Acceptance of Others Scale by William F. Fey, from *The Mind Test: 37 Classic Psychological Tests you can now score and analyze*

³ Xolani Kacela, "One Session is Enough: Pastoral Counseling for African American Families," *American Journal of Pastoral Counseling* Vol 6(3) 2003.

yourself, is designed to identify individual acceptance and tolerance of others and forming relationships with others.

Dr. Fey's research during the development of this scale showed that the average test score was seventy-five. He found that two out of three people in his test development group scored between 66 and 84. That means that approximately 20 percent scored 65 or less and approximately 20 percent scored above 84.⁴

There are three ranges of scores: Low Scorers (0-65), Medium Scorers (66-84), and High Scorers (85-100). Low scorers have a tendency to be intolerant of others, possibly caused by losing faith in people or being disillusioned by them. This may reflect a lack of self-acceptance. Medium scorers have a propensity to live a life mix of caution and acceptance of others caused by being hurt by others. If that is the case, then the medium scorer has a cautious approach to certain people or certain types of people. These individuals still have close friends and a desire for close relationships, yet are just likely to be choosier than high scorers. High scorers are reported to be a pretty happy group. They generally accept others, feel accepted by others, and tend to be accepted by others. This group also has a high level of self-confidence.⁵

If a candidate has an unhealthy outlook on people in general, it will reflect in their ministerial assignments. On the other hand, if a candidate has a positive outlook regarding humanity and self, it will also reflect upon their ministerial assignments. Central to pastoral ministry is service to people and if one is distrustful of people in general due to unresolved

⁴ Rita Aero and Elliot Weiner, *The Mind Test* (New York: William Morrow, 1981), 159.

⁵ *Ibid.*, 159.

emotional issues (e.g., his/her own hurts or rejections from others), then readiness for the ministry is questionable.

Effective Ministry Traits

The second survey given to these candidates was a list of traits that one would expect an effective minister/pastor to possess in order to be successful. The candidates were told to rank these traits from 1-17. These traits were developed by the researcher and a group of colleagues at a meeting held to discuss effective leadership.

Participants in Study

Ministers and, in particular, pastors are supervised by a group of leaders called Presiding Elders. Presiding Elders are ordained Itinerant Elders who have been appointed by the Presiding Bishop of an Episcopal District to serve as middle management and liaison between Bishop and clergy. Presiding Elders are also notified of the performance of ministers and pastors. The purpose of a survey for this middle management team of ten for the Second Episcopal District is to identify what issues they had to address that had an adverse affect on congregations. Again, this survey was developed at a meeting by the researcher and colleagues on effective leadership.

There are currently 59 pastors in the Baltimore Conference. These pastors and the 28 candidates for ministry were given the Acceptance of Others survey. They were also asked to rank the character traits of an effective minister/pastor. In addition, these pastors were asked the following two questions pertaining to help-seeking for mental and emotional health concerns.

Help-seeking Questions.

1. As a pastor, who would you go to for assistance or support if needed? Check all that apply. Counselor, Psychologist, Spiritual Director and Psychiatrist.
2. If you were not a pastor, who would you go to for assistance or support if needed? Check all that apply. Psychologist, Spiritual Director, Psychiatrist, Counselor.

The purpose of these questions is to identify those professions that pastors would mostly likely seek to maintain emotional and mental health and whether their role as clergy was a barrier to seeking professional help.

Effectiveness:

Sentence completion question. The final question on the pastors' survey was taken from a poll of pastors given by the Alban Institute in August 2004. Pastors were asked to complete the following sentence:

To be a successful pastor I believe the one statement that must be true is _____:

- I am an effective preacher/teacher
- I have good administrative skills
- I am able to resolve conflict in my congregation
- I am able to motivate my congregation

The question was included to compare the view of ministry of pastors in the Baltimore and incoming candidates. Differences in perception would show that how one starts in the ministry can be an illusion based on idealism as opposed to realism. It is also designed to identify what additional coursework or training is needed to prepare men and women for the real work ahead in order to avoid burn out, disillusion or desertion.

Five years of training under the tutelage of the Board of Examiners, in addition to academic preparation at an accredited institution of higher education, is a long process to submit oneself to under the hope and expectation of an image of ministry.

Instruments to assist with assessing readiness for ministry

The use of psychological testing instruments can be beneficial in determining if candidates are mentally healthy and emotionally ready to have a ministry that will allow for integration. Blanchette says,

Psychological testing helps to facilitate personal and professional growth. In order to do this it must answer the specific question: What kind of person is this? As a result of testing, an idiosyncratic evaluation of a particular individual is made, identifying the issues, struggles, unconscious conflicts and concerns. It does little good to diagnose a person as a hysteric, an obsessive-compulsive, or a paranoid. Psychological testing has the responsibility and the challenge to answer the question: What kind of a hysteric is this person? What kind of an obsessive-compulsive is this? What kind of a paranoid is this? The process of integration deals with how this person is handling both the problem and mystery of being and becoming human.⁶

It is when we fully understand ourselves and embrace all the challenges of life that we have a sense of who we are. Yet there are times when outside intervention is needed in order to understand who we are. Thus, one means of reaching understanding is through psychological testing.

The researcher has noted that several denominations utilize the Minnesota Multiphase Inventory-2 (MMPI-2) in assessing their candidates for ministry. Initially, the researcher had planned to administer this instrument to 5-6 candidates but was advised by one professional associate that the sample group was too small. In lieu, it was

⁶ Esdat, *Pastoral Counseling*, 89.

recommended that the researcher look at the MMPI-2 and its relationship with a culturally diverse population. The other characteristics, however, are the same as candidates from other denominations, i.e., called by God, desire to serve in the ministry, seminary students, etc.

The Myers –Briggs Type Indicator (MBTI) was not administered as several candidates had previous experience with this instrument for secular employment purposes and were familiar with their personality type. The researcher recommends this instrument as a tool to identify candidates' personality type, which can provide the Bishop and the Presiding Elder with additional information to match a future pastor with a congregation. The researcher has taken the liberty to give a brief overview of the Minnesota Multiphasic Personality Inventory-2 as well as the Myers-Briggs Type Indicator for the reader's understanding of these instruments.

Minnesota Multiphase Inventory-2

There is an old saying that “nothing is new under the sun” and that is certainly true when it comes to identifying and possibly predicting the success of those called to the ministry. The Minnesota Multiphase Inventory-2 is an instrument that has been used to assess the emotional and mental health of clergy. The Lutheran, United Methodist, and Baptist denominations have a history of using this instrument for candidates to the ministry. It is because of its widespread use and proven reliability and validity that the researcher will be recommending that the Board of Examiners require that this assessment instrument be used. The researcher is also recommending the MMPI-2 due to the brevity of the test and the administration of it in a group setting. A brief overview of this instrument is given below.

The MMPI-2 was developed by S. R. Hathaway, J. C. McKinley, and James N. Butcher in the 1930's and has been through several revisions. The test uses statements that were indicative of various mental illnesses and compares the responses of individuals that had no history of mental illness. If an individual answered a large number of the items in a scale in the same way as had a certain diagnostic group his/her behavior was expected to resemble that of the particular diagnostic group.

Scales were developed by contrasting item responses of defined psychiatric patient groups. The MMPI-2 is scored for four validity scales, 10 standard clinical scales and dozens of supplementary scales. Most clinicians place great emphasis upon the validity and standard clinical scales. The supplementary scales are used to help fine-tune the interpretation of the traditional validity and clinical scales.

Cultural Considerations

Although the MMPI-2 has reliability and validity, one concern is cultural. The sample of the MMPI was done in Minnesota in a rural area with no minorities involved. The African Methodist Episcopal Church is composed predominately of African Americans who serve as clergy, even though there are a few Caucasians in the role of clergy.

In the early 1980s, there was a study conducted that showed that African Americans had scored 5 to 10 TScore points higher than Caucasians. This, of course, created a debate about real and artificial differences between the groups.⁷ Many tests have

⁷ Richard Niolon, "Culture and the MMPI 2"; Internet; at http://www.psychpage.com/objective/mmpi2_culture.htm

been conducted since then and it has been determined that the 10 point difference dropped to no more than 5 TScore points.

Again due to the high use of this instrument among denominations, the researcher supports this tool as one viable means of assessing the emotional and mental health of candidates to the itinerate order in the Baltimore Conference.

Myers-Briggs Type Indicator

The Myers-Briggs Type Indicator (MBTI) is an instrument that can identify potential leadership style and traits.

The Myers-Briggs Type Indicator was created by Isabel Briggs Myers and her mother Katharine Briggs around the ideas and theories of psychologist Carl Jung. Myers concluded in her study that there were four primary ways people differed from one another. She labeled these differences “preferences.” The first set of mental preferences relates to how people “perceive” or take in information. Those who prefer Sensing perception favor clear, tangible data and information that fits in well with their direct here and not experience. In contrast, those who prefer Intuition perception are drawn to information that is more abstract, conceptual, big-picture and represents imaginative possibilities for the future.⁸

The second set of mental preferences identifies how people form “judgments” or make decisions. Those who prefer Thinking judgment have a natural preference for making decisions in an objective, logical and analytical manner with an emphasis on tasks and results to be accomplished. Those whose preference is for Feeling judgment make

⁸ www.personalitypathways.com.; Internet; Accessed on September 17, 2004.

their decisions in a somewhat global, visceral, harmony and value-oriented way, paying particular attention to the impact of decisions and actions on other people. Extraversion versus Introversion are two other mental preferences and Judging versus Perceiving are two others.⁹

One way in which this instrument can be used is to identify and understand individual's preferences in order to support better teamwork. Differences in these mental preferences lead to quite different value structures and communication styles, which can hamper mutual understanding and cooperation.¹⁰ When the preference of clergy is identified it gives an indication what genre of leadership the person will provide. This information will also serve to be invaluable in matching certain leadership styles with congregations that could benefit from such a personality.

Other considerations

The researcher is aware that there are many personality and leadership inventories available that can assist in assessing the readiness for ministry and ensuring the success of potential leaders. Therefore, the recommended instruments are not limited to the ones discussed above, but serve as a springboard to implement reliable and validated assessment tools that are currently widely used by other denominations.

⁹ Ibid.

¹⁰ Ibid.

CHAPTER FIVE
SURVEY RESULTS OF THE CLASS OF ADMISSIONS

Survey: Traits of an Effective Minister/Pastor

Candidates

The survey that was given to the twenty-eight students inquired as to what traits they believed constitute an effective minister/pastor. The following list was presented to them and they were directed to rank in order of importance from 1 – 17.

_____Visionary	_____Loves People
_____Listener	_____Creative
_____Flexible	_____Teacher
_____Preacher	_____Communicator
_____Integrity	_____Financial Manager
_____Builder	_____Counselor/Advisor
_____Nurturer	_____Administrative Skills
_____Visits sick & shut in	_____Honesty
_____Fundraiser	_____Other _____

Twelve surveys were eliminated due to the participants not adhering to the directions by checking those traits they thought were important as opposed to ranking the traits. The remaining sixteen completed surveys indicated the top three traits that the students

believed constitute an effective minister and or pastor: were first, being visionary; second, having integrity and tying for third place being a listener and honesty. See Table A.

The three traits that were considered to be least important were: being a fundraiser; visiting sick and shut in, and administrative skills.

Table A. Candidates' Ranking of Important Ministry Traits.

Effective Ministry Traits	
Most Important	Least Important
Visionary	Fundraiser
Integrity	Visits sick and shut in
Listener and Honesty (tie)	Administrative Skills

In a recent survey poll by the *Pastor's Institute*, August 2004, pastors were asked to complete the following statement: *To be a successful pastor I believe the one statement that must be true is:*

- I am an effective preacher/teacher
- I have good administrative skills
- I am able to resolve conflict in my congregation
- I am able to motivate my congregation

The overwhelming response of 64% completed the sentence *I am able to resolve conflict in my congregation*. It would be interesting to know how many of these pastors before they entered the pastorate believed that it was important to be a visionary as did our novice students.

The researcher sees this as problematic to the church in that most church leaders see themselves as conflict managers as opposed to attending directly to spiritual growth through preaching and teaching God's Word. This problem is also similar to the New Testament pastors (apostles) who realized they were spending too much time handling

disputes and not enough time preparing themselves in the Word of God to preach the Gospel.

How can the church address this problem? One way is to address ministers' readiness to adopt the role and activities associated with ministry. Clearly one of the major activities is addressing conflicts within congregations. Another way is to use the Biblical example of appointing others in the church to handle disputes and conflicts by citing: "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word."¹

In over 2000 years, nothing has changed. The majority of time is spent in dealing with conflicts and disputes among those who are believers of a Savior who had prayed for His followers that we all be one as He and God the Father are One. Seminaries usually do not offer a course in conflict management for that appears to be an oxymoron when speaking of the church. Yet, in the 21st century to prevent disillusionment among men and women who are answering the call of God into the ministry, it is absolutely imperative that such courses be implemented in the institutions that are designed to prepare the prophets and prophetesses of God.

The researcher also believes that disillusionment with the ministry contributes to the crisis that ministers face and leads to burn out, immoral conduct and abandonment of church and family. Does this mean that ministers were not ready to serve the church of God based on the training they received? It is not God who changed but the culture and

¹ Acts 6:2-4 NIV

climate in which His servants are to serve. And yet, since nothing is “new under the sun,” the church of yesteryears faced the same challenges of a culture and climate far from the Creator’s intentions, but was still able to place more emphasis on the preaching and teaching of the gospel.

Results of the survey further showed that the sixteen candidates are idealistic and believe that being a visionary, having integrity and the ability to listen also takes precedence over being a preacher or teacher of the gospel which came in 7th and 9th place respectively. This is a shift where, historically, church leaders have placed more emphasis upon the word of God. The church which has been established to serve as the platform from which God speaks sees itself not so much as God’s spokesperson but lending more to a socialistic and people-pleasing gospel.

Survey: Acceptance of Others

A second survey that was distributed to the twenty-eight students in the Class of Admissions is an *Acceptance of Others Scale* taken from *The Mind Test: 37 Classic Psychological Tests you can score and analyze yourself!*² The survey consisted of twenty statements and how the participants felt about them. The scale used to record the answers was:

- 1 = Almost always true
- 2 = Usually true
- 3 = True half of the time
- 4 = Only occasionally true
- 5 = Very rarely true

² Rita Aero and Elliot Weiner, *The Mind Test* (New York: William Morrow and Company, Inc., 1981), 158.

1. People are too easily led.
2. I like people I get to know.
3. People these days have pretty low moral standards.
4. Most people are pretty smug about themselves, never really facing their bad points.
5. I can be comfortable with nearly all kinds of people.
6. All people can talk about these days, it seems, is movies, TV, and foolishness like that.
7. People get ahead by using “pull”, and not because of what they know.
8. Once you start doing favors for people, they’ll just walk all over you.
9. People are too self-centered.
10. People are always dissatisfied and hunting for something new.
11. With many people you don’t know how you stand.
12. You’ve probably got to hurt someone if you’re going to make something out of yourself.
13. People really need a strong, smart leader.
14. I enjoy myself most when I am alone, away from people.
15. I wish people would be more honest with me.
16. I enjoy going with a crowd.
17. In my experience, people are pretty stubborn and unreasonable.
18. I can enjoy being with people whose values are very different from mine.
19. Everyone tries to be nice.
20. The average person is not very well satisfied with himself.

In scoring the scale, the following numbers were used:

- 1 earns 5 points
- 2 earns 4 points
- 3 earns 3 points
- 4 earns 2 points
- 5 earns 1 point

Twenty-eight candidates completed this survey and 14 answered all questions, thus the response rate was fifty percent. It was mentioned in a previous chapter that these scores were grouped Low Scorers (0-65), Medium Scores (66-84) and High Scorers (85-100). The Low scorers have a tendency of being intolerant of others, possibly caused by them losing faith in people or being disillusioned by them. This may reflect a lack of self-acceptance. Medium scorers live a life mix of caution and acceptance of others caused by being hurt by others. They have a cautious approach to certain people or certain types of people. They still have close friends and a desire for close relationships, yet are just as likely to be choosier than High scorers. High scorers are a happy group who generally accept others, feel accepted by others and then are accepted by others. High scorers have a high level of self-confidence.

In our study, out of the 14 candidates whose data was useable, 8 scored in the Low Score range between 0-65. One scored in the low 40's while the remaining 7 scored in the mid 50's to 63. It is interesting that these individuals are preparing themselves to embark upon a vocation that is people-centered and oriented and yet they have a tendency to be intolerant of others. Out of the eight, six of them are serving in urban churches and only two are serving in rural churches. This could also be an indication of why these individuals are less tolerant of people due to the climate of urban dwelling in which people are less trusting and accepting of others.

Result of Acceptance of Others Survey

Low	8	57%
Medium	6	43%
High	0	—
Total	14	

There were six candidates who scored in the Medium range of 66-84. All of them were from urban churches except one from a rural community. The scores ranged from 67-79. Again, these individuals are in training to prepare themselves for a vocation in which the majority of their time will be spent interacting with people, trying to assist them with living with hope and peace and yet they themselves live cautiously due to possible hurt caused by others.

No candidate scored in the High range of 85-100. Does this mean that none of our candidates have a general acceptance of others, feel accepted by others or have a tendency to be accepted by others? If this is the case, it may be extremely difficult for men and women who profess they are called by God to love and serve the people, when they themselves do not have a healthy perspective toward humanity.

Survey Results of Presiding Elders

There are 10 presiding elders in the Second Episcopal District (SED) who serve as a liaison between the Presiding Bishop and pastors of local churches. The SED is comprised of 5 conferences, Baltimore, Washington, Virginia, North Carolina and Western North Carolina. Each conference has two presiding elders. However in June 2004, three presiding elders were assigned to the North Carolina conference.

The role of the Presiding Elder as describe in the 2000 Book of Doctrine and Discipline of the African Methodist Episcopal Church:

The Role of the Presiding Elder

- The position of a Presiding Elder is administrative and advisory through the District Conferences and Church School Convention: an in-service training for pastors, local preachers and lay workers.
 1.
 - a. The Presiding Elder holds a Quarterly Conference in every church and circuit every three months, four times a year to determine the

efficiency of the pastor, the effectiveness of the ministry of the churches, and “give proper direction to all the affairs of the churches in the Presiding Elder’s District.”

- b. In the absence of the Bishop, the Presiding Elder will have, as *The Doctrine and Discipline of the AME Church* directs, charge of all traveling and local preachers in the District. The Presiding Elder will change, receive or appoint during the intervals between Annual Conference.
- c. On a petition from the members through the Official Board, and where the interest of the church demands it, a Presiding Elder may change or move a pastor in the intervals of the Annual Conference after strict investigation and written consent of the Presiding Bishop. The pastor in question should be assigned to another field of labor, commensurate with the former appointment, if possible.

As specified by the *Book of Doctrine and Discipline*, the Presiding Elders are middle managers who have first-hand knowledge of the local church and its leadership. The researcher asked the ten Presiding Elders to complete a survey pertaining to issues they have encountered among the pastors in the districts under their leadership. The issues were:

Insubordination	Health problems
Lying	Pornography
Sexual Misconduct	Cheating
Spousal Abuse	Problems coping with relocation
Financial Mismanagement	Obesity
Gambling	Poor self image
Problems with alcoholism	Substance Abuse
Anger Mismanagement	Child Abuse
Homosexuality	Divorce

Although the researcher distributed the survey to ten Presiding Elders, the response rate was 60% with six persons responding. Out of the six who responded the following are the results based on the issues listed above:

Six out of six stated that they have encountered health problems among clergy, and five out of six indicated that they have had clergy battling obesity. Five elders noted that when it became necessary to reassign clergy to another pastoral appointment, these individuals had a problem coping with being relocated. Four elders encountered insubordination, lying and financial mismanagement among their pastoral leadership while three elders cited anger mismanagement and divorce in their districts. Poor self image, substance abuse, sexual misconduct were among the issues faced by two elders and gambling, problems with alcoholism, homosexuality, and spousal and child abuse were prevalent among each elders' district.

The researcher was quite surprised that there were only two elders who cited sexual misconduct among their clergy. One reason for the surprise in the low number of elders that cited this concern is the high amount of "grapevine discussion" and "accusations" surrounding this matter within the Episcopal district, not to mention the number of clergy who have been relocated due to this issue. However, the researcher did not ask the Presiding Elders to specify the number of cases in their districts. It should be noted that each district or each Presiding Elder has at least 30 to 35 pastors under their jurisdiction. Therefore, it is quite possible that each elder that cited sexual misconduct as a problem could have encountered 10-15 cases.

Due to the absence of mechanisms and procedures for assessing emotional and mental health in the AME church, some of these individuals may have more serious problems of a clinical nature that may go undetected and treated. Health problems,

including obesity, could be cause for Depression or an Eating Disorder. Insubordination and anger mismanagement if linked with aggression to people and animals, destruction of property or serious violations of rules could be a Conduct Disorder. A Bi-polar Disorder might be the culprit of a person experiencing mood swings that is an underlying cause for marital discord or family demise. An ongoing charge of sexual abuse of children over a period of time along with fantasies that cause distress or impairment in social, occupational or other important areas of functioning is evident that a Pedophilia Disorder is present.

When one considers the nature of the ministry where clergy are expected to be on call twenty-four hours every day, live a life free from known “sin,” have the perfect family, be an authority on God, and virtually walk on water, the above possible clinical diagnoses are not far-fetched. When individuals believe they have to live up to other’s expectations, they have lost a sense of self and a false self emerges. The false self has to be preserved at all cost, even at the expense of lying about abilities and personhood. The real self is kept private and the false self produces a lack of authenticity.³

One must not forget burn out as a contributing factor of ministers’ demise. Burn out is based on an individual trying to fulfill an assignment that he/she is not equipped to handle and becoming frustrated due to non-productivity. Again, this can be linked to a false sense of self and abilities. It can also be attributed to doing “too much,” especially going beyond one’s capabilities without any consideration for rest and reflection.

³ Michael P. Nichols and Richard C. Schwartz, *Family Therapy: Concepts and Methods* (Boston, MA: Allyn and Bacon, 1998).

Survey Results of Pastors: Acceptance of Others

There are approximately 59 pastors in the Baltimore Conference. Fifty-five surveys were sent out and two returned for change of address. The number of surveys that the researcher received back was 19. From this number, 4 were excluded due to not responding to all of the statements or not completing the demographic chart at the top of the survey. Results are for 25% of the pastors in the Conference using *The Acceptance of Others Scale* taken from *The Mind Test: 37 Classic Psychological Tests you can score and analyze yourself!*⁴, the same one given to the candidates. The survey consisted of twenty statements and how the participants felt about them. The scale used to record the answers was:

- 1 = Almost always true
- 2 = Usually true
- 3 = True half of the time
- 4 = Only occasionally true
- 5 = Very rarely true

1. People are too easily led.
2. I like people I get to know.
3. People these days have pretty low moral standards.
4. Most people are pretty smug about themselves, never really facing their bad points.
5. I can be comfortable with nearly all kinds of people.
6. All people can talk about these days, it seems, is movies, TV, and foolishness like that.
7. People get ahead by using “pull,” and not because of what they know.

⁴ Aero and Weiner, *The Mind Test*, 158.

8. Once you start doing favors for people, they'll just walk all over you.
9. People are too self-centered.
10. People are always dissatisfied and hunting for something new.
11. With many people you don't know how you stand.
12. You've probably got to hurt someone if you're going to make something out of yourself.
13. People really need a strong, smart leader.
14. I enjoy myself most when I am alone, away from people.
15. I wish people would be more honest with me.
16. I enjoy going with a crowd.
17. In my experience, people are pretty stubborn and unreasonable.
18. I can enjoy being with people whose values are very different from mine.
19. Everyone tries to be nice.
20. The average person is not very well satisfied with himself.

In scoring the scale the following numbers were used:

- 1 earns 5 points
- 2 earns 4 points
- 3 earns 3 points
- 4 earns 2 points
- 5 earns 1 point

From the 15 surveys 10 pastors were Low Scorers 0-65 and 5 were Medium Scorers 66-

84. Again, the Low scorers have a tendency of being intolerant of others possibly caused by them losing faith in people or being disillusioned by them. This may reflect a lack of self-acceptance. Medium scorers live a life mix of caution and acceptance of others caused by being hurt by others. They have a cautious approach to certain people or certain types of people. They still have close friends and a desire for close relationships yet are just

likely to be choosier than High scorers. High scorers are a happy group who generally accept others, feel accepted by others and tend to be accepted by others. High scorers have a high level of self-confidence.

The researcher does not see any difference between these scores of those who have been novice pastors of 1 to 5 years to seasoned pastors of 15 years or more. In addition, the scoring in the low and medium range was similar to those in the Class of Admissions. It appears that both groups have a tendency to be intolerant of others and cautious in the acceptance of others. Could this be a reflection on the mentoring that these candidates are receiving from their pastors, since candidates in the Class of Admissions are under their tutelage? The researcher also questions whether this mindset is prevalent throughout the denomination.

Survey Results of Pastors: Traits of effective minister/pastor

Another survey given to these pastors inquired what traits they believed constituted an effective minister/pastor. The following list was presented to them and they were directed to rank in order of importance from 1 – 17.

<input type="checkbox"/> Visionary	<input type="checkbox"/> Loves People
<input type="checkbox"/> Listener	<input type="checkbox"/> Creative
<input type="checkbox"/> Flexible	<input type="checkbox"/> Teacher
<input type="checkbox"/> Preacher	<input type="checkbox"/> Communicator
<input type="checkbox"/> Integrity	<input type="checkbox"/> Financial Manager
<input type="checkbox"/> Builder	<input type="checkbox"/> Counselor/Advisor
<input type="checkbox"/> Nurturer	<input type="checkbox"/> Administrative Skills
<input type="checkbox"/> Visits sick & shut in	<input type="checkbox"/> Honesty
<input type="checkbox"/> Fundraiser	<input type="checkbox"/> Other _____

Eight surveys were eliminated due to participants not adhering to the instructions by ranking from 1-17 as opposed to using the same number for different traits. The remaining 11 surveys identify the top three traits for successful pastors as:

Integrity
 Preacher (ability to preach)
 Loves People

The traits that were listed least important were

Fundraiser
 Financial Manager
 Creative

Survey Results of Pastors: Alban Institute

These pastors also were asked the same question from the August 2004 Pastor's Poll given by the Pastor's Institute of the Alban Institute. They were to complete the following sentence: To be a successful pastor I believe the one statement that must be true is:

- I am an effective preacher/teacher
- I have good administrative skills
- I am able to resolve conflict in my congregation
- I am able to motivate my congregation

Fifteen out of nineteen pastors completed the sentence by checking "I am an effective preacher/teacher." The researcher was encouraged to see this statement as opposed to the ability to resolve conflict in the congregation, which 64% of those polled by the Alban Institute cited. This is a possible indication that these pastors are focusing on the main emphasis of their vocation—to preach the Gospel thus adhering to the Great Commission in Matthew 28:19, "Therefore go and make disciples of all nations." Only two pastors completed the sentence with "I am able to resolve conflict in my congregation" and one cited "I have good administrative skills."

Survey Results of Pastors: Seeking Professional Assistance or Support

The last questions that these pastors were asked to respond to were:

1. As a pastor who would you go to for assistance or support if needed? Check all that apply. Counselor ___ Psychologist ___ Spiritual Director ___ Psychiatrist ___
2. If you were not a pastor who would you go to for assistance or support if needed? Check all that apply. Psychologist ___ Spiritual Director ___ Psychiatrist ___ Counselor ___

The results showed that there was no difference in response whether or not the respondents were pastors, all of them would seek professional assistance or support if needed.

These results indicate that pastors realize that professional assistance or support can be beneficial and that the stigma usually associated with seeking such professional assistance has been eliminated.

CHAPTER SIX

WHAT SHALL WE SAY TO THESE THINGS?

The experience of this study left the researcher with a feeling of hope. This hope was based on the awareness of the number of denominations that have a model in place for ensuring that their candidates for ministry are emotionally and mentally ready and have leadership potential. Just to investigate and to speak with those in administrative positions in the various denominations was encouraging. These entities had identified this need years ago and had created and implemented a process for assessment.

The underlying current for a more definitive means to ensure individuals are “fit” to serve in the ministry is that it is a professional field. Most, if not all, professions require some type of entry level evaluation or examination to determine if the individual qualifies for the position. The ministry should not be any different. Kacela’s statement regarding parishioners can be applied to candidates when she said:

Assuming that parishioners are competent recognizes them as persons rather than as a walking set of pathologies. Seeing competency rather than helplessness (or some other pattern of inability) acknowledges two conditions. First, the parishioners have gotten themselves into a “pattern of behaving and thinking in which they have become caught [and] may have hidden their competence from them.” Secondly, competency recognizes that persons have the capacity for making changes in their behavior, thoughts, and feelings.¹

¹ Xolani Kacela, “One Session Is Enough: Pastoral Counseling for African American Families,” *American Journal of Pastoral Counseling* Vol 6(3) 2003.

It is the mindset that candidates are competent to fulfill the call to ministry, thus the psychological testing is not looking for any psychopathology, however, if it is revealed in the process, then it will give the church an opportunity to assist the candidate with moving toward wholeness to serve.

The researcher did not find any major discrepancies between the Class of Admissions and current pastors in the Baltimore Conference. Both groups seem to share the same outlook as it pertains to the Acceptance of Others. In a way, it is frightening that the conference is reproducing individuals with the same mindset that possibly will produce some of the same issues that the Presiding Elders of the Second Episcopal District have confronted under their jurisdiction.

Therefore, it is this researcher's conviction that the use of emotional and mental health assessment tools, as well as leadership potential instruments, would be more effective in identifying any possible deviant behaviors that might cause more harm to the church and ensuring the readiness of future candidates for ministry.

The Board of Examiners will be in a better position to recommend individuals to various congregations that would be more in line with a candidate's personality traits and leadership style. The Board of Examiners will also be in a better position to assist candidates who might need to delay entry into the ministry until further professional support is given. The use of assessment instruments will give the Board leverage to substantiate any "feelings" of uneasiness with ordaining a candidate based solely upon the completion of academic requirements.

The use of instruments such as the MMPI-2 and the Myers-Briggs can be the beginning of being proactive in ensuring the success of candidates for itinerate ministry, as well as utilizing the profession of counseling. A former Bishop of the Second Episcopal

District used to say to pastors, “I can give you the appointment, but it is up to you to stay.” In other words, he was informing those under his jurisdiction that he indeed had the power to make pastoral appointments but it is up to each pastor to be equipped with the necessary proficiency and ability coupled with interpersonal relational skills that will allow him / her to serve with minimum conflict.

Paradigm Shift: A New Model For Ministry

In order to bring counseling tools to bear in preparing candidates for ministry for the Board of Examiners the researcher is recommending the following paradigm/model for assessing readiness for ministry. The model is outlined below by classes of candidates.

Admissions

Currently, candidates report to the Board of Examiners with a letter of introduction from their local pastor. These candidates are given an application of intent. At this juncture, candidates are required to present a criminal record background check. The researcher would like to insert that additional background checks be given as in the United Methodist Church to include a) a review of driver’s license report, b) credit check report and c) sexual offenses charges and/or allegations.

Therefore, the researcher is recommending that the following be required at the admissions level consistently.

Recommended report

- Criminal background check
- Review of driver’s license report
- Credit check report
- Sexual offenses charges and/or allegations

First Year

Before the beginning of the First Year of Studies, each candidate is to submit to an emotional and psychological assessment through an outsource evaluator. The name of the evaluator will be given to each candidate. The cost of the assessments will be the responsibility of the candidates.

The Board of Examiners convenes annually in September and concludes in March of the following year. The Admissions class will be given the names of the evaluator in March at the end of their year in the admissions class and will have until August to arrange for the evaluation. When the candidate reports to BOE in September as a first year student, he/she will have a letter from the evaluator indicating completion of evaluation. The recommended evaluation tools are

- Minnesota Multiphasic Personality Inventory- 2 (MMPI-2)
- Myers Briggs Type Indicator – (MBTI)

Most denominations that the researcher studied use the MMPI-2 as an assessment instrument. This instrument's reliability and validity has been proven. The MBTI is widely used to understand leadership/personality types of employees of large and small companies/corporations who oversee their investment. The church is a corporation that employs men and women to oversee its investments, people and the local church.

A formal assessment will be conducted to determine the following:

- Educational History
- Occupational History
- Marital/Relationship History
- Legal History

- Religious History
- Past Medical History

A mental status examination will also be utilized during this process to obtain a psychological snapshot of the candidate.

The evaluator will have the responsibility of providing a summary report of his/her findings to the Board of Examiners. The report will be due three weeks after a candidate has received services.

Second Year

The beginning of the Second Year each candidate will be required to have a personal interview with a designated representative of the BOE. The interview will focus on

- Family history
- Faith identity
- Vocational identity

At the end of the Second Year each candidate will submit to an exit interview with a designated representative of the BOE. This interview will focus on:

- Self identity
- Personal and professional values and priorities

A report to the Chair of the BOE will be generated that will be a compilation of information from Admissions to the end of Second Year, which includes assessments, interviews, coursework with the Board of Instructors (BOI) and fulfillment of academic requirements. Based on the report, the Chair and the BOE will be able to recommend or delay ordination.

Third Year

In addition to the courses of study as outlined by the *Book of Disciplines* through the BOI, candidates will be required to receive additional training through the BOE on:

- Self care
- Conflict Management
- Interpersonal relationships

It is recommended that these topics be added to the curriculum for third year students.

Fourth Year

The fourth year candidate will be given an assessment instrument designed by *Profiles of Ministry* through a designated representative of the BOE at the beginning of the year of study. *Profiles of Ministry* is an assessment program designed to help seminary students assess their strengths and weaknesses, focus on styles of ministry and on preferred ministry settings. It is particularly useful for those who are entering seminary or about to enter pastoral ministry. Some of the characteristics that are measured are²

1. Fidelity to Tasks and Persons
2. Acknowledgment of Limitations
3. Christian Spirituality
4. Self-Protecting Behavior
5. Competent Preaching
6. Denominational Collegiality

² ATS, The Association of Theological Schools.

7. Active Concern for the Oppressed

8. Pastoral Service to All

At the end of the fourth year, each candidate will submit to an exit interview with a designated BOE representative. The interview will focus on:

- Emotional maturity
- Vocational goals

The interviewer is to submit a summary report to the chair of the BOE within two weeks of interviewing the candidate.

The Presbyterian Church USA uses a resource entitled *Primary Qualities for Professional Ministry* that the researcher would like to incorporate in assessing the readiness of clergy as a part of the fourth year exit interview. The last section, labeled “Various Ways of Expressing This Quality,” under number six has been modified to reflect African Methodism. The objectives of the *Primary Qualities for Professional Ministry*³ are:

- To Identify six crucial qualities for persons in ministry
- To elaborate on the elements of each quality
- To examine a variety of ways each can be expressed
- To suggest ways to develop and strengthen each quality

The six crucial qualities for persons in ministry are:

1. Lives in relationship with God
2. Lives in relationship with self

³ Presbyterian Church USA, www.pcusa.org; Internet.

3. Lives in relationship with others
4. Has communication and leadership potential/skills
5. Has an inquiring creative orientation toward life
6. Can make commitments and carry out responsibilities

The triangular activity of relating—Living in Relationship with God . . . Self . . . Others—often characterizes effective ministry. Failure to develop any one of these three areas may significantly hinder one's abilities in professional ministry. Two specific skills, Communication and Leadership, are often essential in ministry, requiring both an interest and an ability to develop these skills. Having an Inquiring Creative Orientation with its flexibility and openness is as important as being able to Make Commitments and Carry Out Responsibilities with its conviction and decisive action. Those who can utilize each quality appropriately will discover ministry being more productive and enjoyable.

1. LIVES IN RELATIONSHIP WITH GOD

- Has a vital, searching personal faith in God revealed in Jesus Christ
- Continually open to the direction of the Holy Spirit through the church
- Affirms the role of Biblical faith relating to current social issues
- Possesses a sense of divine presence and calling to professional ministry

Various ways of expressing this quality:

- +uses personal devotional practices (prayer, meditation, Bible reading)
- +reads books which deepen understanding of God's will and way
- +has a positive attitude toward the church as the people of God
- +expresses a confident, visionary commitment to the church's ministry
- +identifies and participates with a community of believers
- +is actively involved in some form of ministry
- +asks theological questions about meaning of faith and life

- +engages in opportunities for Christian fellowship
- +participates in Bible study/prayer/support groups
- +willing to articulate own faith . . . to pray aloud in a group
- +makes connections between Biblical faith, personal action & events
- + after a crisis, able to engage in rebuilding life
- + lives life with a sense of grace
- +perceived as being a theologian in life and thought
- +views personal life as a spiritual journey

2. LIVES IN RELATIONSHIP WITH SELF

- Makes realistic self-appraisal leading toward solid sense of identity
- Respectful of self, acknowledging personal issues, strengths, and limits
- Wholeness in mind/body/spirit enables capacity to care, help, and give
- Has talent for self-direction and disciplined use of time/energies

Various ways of expressing this quality:

- + willingness to be self-critical and to self-disclose
- +exhibits self-confidence, while admitting limits and vulnerabilities
- +acknowledges mistakes; seeks forgiveness
- +record of trustworthiness, honesty, fairness
- +exhibits a congruence of words and behavior
- +possesses a combination of adaptability and moral integrity
- +able to live with risk and vulnerability
- +patient and flexible; tolerance for ambiguity
- + exhibits a sense of self-worth; attitude of joy, hope, optimism, playfulness
- +displays a sense of humor and lively personal interests
- +has good physical and emotional health

- +rebounds from defeat—ability to bounce back
- +committed to cause greater than self (justice, peace)
- + does not pursue personal advantage; not self-serving
- +lifestyle reflects high moral and spiritual commitments

3. LIVES IN RELATIONSHIP WITH OTHERS

- Possess sensitivity and compassion towards all persons
- Understands the need for healthy interdependence between persons
- Seeks relationships which mutually empower and call forth gifts
- Forms and sustains positive relationships

Various Ways of Expressing this Quality:

- + respectful towards the uniqueness and diversity of persons
- +desires to nurture/equip/support others in their unique ministry
- +open and receptive to persons regardless of culture or background
- +treats members of the opposite sex with respect and dignity
- +relates well with a diverse group of people
 - =engaging and winsome =has a sense of humor
 - =shows love for people =comfortable with oneself
 - =includes new people =not defensive or exploiting
- +encourages peers in games, projects and social activities
- +depends on others and is dependable; mutuality in relationships
- +shows empathy and caring for persons under stress
 - =listens actively =trustworthy in confidences
 - =flexible; responsive =compassionate
- +teachable; has a willingness to be moved by others
- +able to ask for help and share leadership roles

+intentional about connection to communities of faith

+gives own time and money

4. HAS COMMUNICATION & LEADERSHIP POTENTIAL/SKILLS

- Ability to exhibit overt leadership rather than passive response
- Can express thoughts and feelings in spoken and written form
- Can inform, enlighten, motivate, challenge and persuade
- Encourages group spirit, delegates responsibilities, listens actively

Various ways of Expressing this Quality:

+ability to deal with facts and ideas; to analyze, synthesize, summarize

+ability to speak publicly to be informative, enlightening, and motivating

+written material is well organized and clear

+is an attentive, active listener

+opinions and problem-solving skills are respected and sought out

+selected for leadership roles by peers and superiors

+able to delegate and share leadership role

+exhibits initiative, good judgment, discernment, respect for others

+works well with a variety of people

+exhibits gifts for leadership

=initiates; self-disciplined

=ability to teach & move others

=flexible; open to change

=able to manage conflict

=courageous; resilient

=uses and confronts power wisely

+has the potential for envisioning and developing action plans

+tolerant of long hours, misunderstandings, irrational love and hostility

5. HAS AN INQUIRING CREATIVE ORIENTATION TOWARD LIFE

- | |
|--|
| <ul style="list-style-type: none"> - Sees life as a gift and approaches it with respect, curiosity, joy - Has an intellectual alertness which is open, adaptable, energetic - Approaches new experiences with a spirit of adventure - Is imaginative and creative in envisioning possibilities |
|--|

Various Ways of Expressing this Quality

- +able to transcend self and situation; to think clearly and critically
- +more intrigued by possibilities than givens; sees beyond the obvious
- +able to connect ideas and realities
- +exhibits self-confidence in an environment of ambiguity
- +able to live with risk and vulnerability; to face the tragic/absurd
- +perceptive and energetic; will not stay discouraged
- +displays enthusiasm, openness and flexibility; is playful
- +has a genuine curiosity about life and a love of learning
- +shows a wide range of interest (i.e. reading, extra-curricular)
- +eats foods from different cultures
- +enjoys interaction with persons of different ages and cultures
- +has a hopeful vision of the church
- +displays effective study habits and positive peer relationships
- +mastery of academic requirements (theological disciplines)

6. CAN MAKE COMMITMENTS & CARRY OUT RESPONSIBILITIES

- | |
|--|
| <ul style="list-style-type: none"> - Expresses a commitment to the authority of Jesus Christ - Committed to empowering and preparing all the people of God - Willing to work within the structures of the denomination - Willing to engage, with compassion, in struggle for justice and peace |
|--|

Various Ways of Expressing this Quality:

- +makes public profession of faith; is an active church member
- +shows loyalty to congregational life and to larger body of Christ
- +invites/brings others to Christ and Christ's church
- +has a sense of ministry as a lay person
- +courageous in living with the risk of conflict and failure
- +thinks about the consequences of own actions
- +follows through on accepted responsibilities; acts out convictions and values
- +dependable work record
- +evidence of making commitments to causes, organizations, structures
- +commitment to causes greater than self (justice, peace)
- +commitment to work in partnership and common ministry
- +commitment to work against racism/classism/sexism/ ageism
- +understands the nature of the institutional church
 - =active member of the African Methodist Episcopal Church
 - =enthusiastic about African Methodism heritage/polity/program

The researcher believes that the above resource from the Presbyterian Church USA captures the essence of evaluating candidates for ministry. It will provide the Board of Examiners with a concrete measurement for evaluating and understanding personality and character traits of candidates.

The Chair of the Board of Examiners will be given a report compiled with data and information from the third and fourth years of the candidate's studies through the BOI, personal interviews and fulfillment of academic requirements. Based on the findings the chair, the BOE will make a decision to recommend or delay ordination.

Confidentiality

Confidentiality is critical to the evaluation of candidates. The Board of Examiners will establish a contract with an outside examiner to provide emotional and psychological assessments of all candidates for ministry. The ownership of all documents and data will be by the outside examiner. All records and evaluation of candidates will be kept under lock and key by the outside examiner. The outside examiner is to maintain these records for no less than 5 years and no more than 10 years. The process for candidates to complete their studies through the Board of Examiners is at least 5 years and, depending whether candidates are withheld due to incompleteness of the academic requirements of a four-year college or seminary degree, candidates can be presented to the Board of Examiners to at least 5 years after completing coursework through the Board of Instructors for consideration of ordination orders after receiving their college or seminary degree.

After the time period has expired, documents pertaining to candidates will be destroyed using the most efficient means for eliminating pertinent information. Candidates will sign a release of information form giving the outside examiner permission to share pertinent information with the Chair of the Board of Examiners as it reflects upon continuation in the process of becoming a minister in the AME Church or ordination orders. The Board of Examiners will only have on file in their office a form (see Appendix

D) to indicate whether the candidate is to be considered for ordination. A Flowchart for Assessing Readiness for Ministry that captures this process at a glance is on the following page.

When it becomes necessary to delay a candidate from being ordained in the Baltimore Conference, the candidate will be referred to a Center for Ministerial Care for further support and intervention.

Center For Ministerial Care

Intervention

In order for ministers to continue to be successful in the church, they need to receive support that will ensure their success. Not only is this necessary for those already ordained, but also those who are potential candidates for ordination. The pastoral counselor is support that sits and walks with the candidate/client through the wilderness of life all the while allowing for the presence of God to fill the room. When the therapist allows for the holy to enter a session, then both therapist and client will realize they are on Holy Ground and God indeed is near. Counseling those in the ministry with a sense of the Holy will allow them to accept that God is in the midst of those who utilize this profession.

The researcher is proposing that each conference in the Second Episcopal District create a Center for Ministerial Care within its geographic district. The CMC will be the center to address, on a continuous basis, the issues that the Bishop and the Presiding Elders are confronted with that jeopardize the integrity of the ministry and questions the character of the minister.

Flowchart of Assessing Readiness For Ministry

Class	Admissions	First Year	Second Year		Third Year	Fourth Year
Criminal Background Report	Candidate Responsible for securing report					
Psychological & Emotional Assessments (MMPI-2; MBTI) and/or others per recommendation of BOE designated representative		Candidate Responsible for making appointment with BOE approved evaluator	Evaluator responsible for submitting Psychological Assessment report to BOE prior to the beginning of year			
Personal Interview by designated BOE representative Beginning of Second year			Family History, Faith Identity, Vocational Identity			
Personal Interview at the End of Second year prior to Ordination			Self-Identity Personal and Professional values and priorities			
Ordination Deacon Orders			Based on reports of evaluator, interviewer, instructors and fulfillment of academic requirements candidate will be recommended for ordination.	Delay in ordination due to reports of evaluator, interviewer, instructors or did not meet academic requirements		
Additional course of study					Self-Care, Conflict Management, Interpersonal Relationships	
Personal Interview by designated BOE representative, focus						Emotional Maturity, Vocational goals
Ordination Elder Orders			Based on reports of interviewer, instructors, and fulfillment of academic requirements candidate will be recommended for ordination	Delay in ordination due to reports of interviewer, instructors, or did not meet academic requirements		

Clergy can benefit from the support and care of a place that is designed to promote health and wholeness of Christ's servants. When it becomes necessary not to recommend ordination of a candidate due to an unreadiness or further intervention needed, the candidate will find a safe haven in the Center for Ministerial Care. The Board of Examiners will have the option of referring a candidate to the center to assist with any unreadiness apart from incompleteness of academic requirements. It will be up to the candidate to make use of the center based on the recommendation of the Board of Examiners.

The Center for Ministerial Care (CMC) is a part of a complete package of ensuring that not only candidates are "fit to serve" but that those who have been in the trenches for years are able to have a productive and successful ministry.

Preventive Maintenance

For those clergy who are already part of the system, such support as meeting with a professional concerning mental health issues as well as individual and group counseling as needed, workshops and seminars on self-care, stress, burn out, etc. will be beneficial. Based on the surveys returned, 19 pastors of the Baltimore Conference indicated they would seek out a mental health professional for additional support if needed. The stress of ministry can take its toll on a ministerial family. It is important that clergy and family have a safe place in which to turn for support, renewal and restoration.

The staff of the CMC will be composed of licensed psychologists, psychiatrists, social workers, and pastoral counselors, all whom have taken a professional oath to protect the confidence of their clients. The atmosphere is to be one that will promote and generate trust and deep concern for the well-being of clergy and family.

The Process

Referral

The Bishop or the Presiding Elder will have the authority to make referrals to the CMC based on immorality, frequent church grievances, mismanagement of finances, inability to handle ministerial responsibility, substance abuse, spousal and child abuse, and any other issue that can hinder or damage the credibility of the minister and/or destroy the fellowship of the church.

Individual clergy and family can self-refer to the CMC. All clergy will have open access to the center. Self-referrals will be confidential.

Treatment

An intake form will be used to gather personal, medical, family and ministerial data as well as the reason for referral. An assessment of the referred will be conducted.

Following this, a subsequent appointment will be given to the referred for the purpose of developing a “plan of treatment.” This will give the professional an opportunity to review the data and consult with a team of professionals, as needed, to determine the best course of action to assist with the needs of the referred. Assistance can be provided depending on the diagnosis in a number of ways, i.e., individual counseling, group counseling, support groups, and medication, etc.

The length of treatment will be determined during the consultation with the team and confirmed by the professional who is assigned to attend to the referred. It is important that there is a contract between the professional (CMC) and the referred (client). The contract agreement will ensure commitment to service for all parties involved.

Sabbatical

Sometimes for treatment to be more effective, it may become necessary for a clergy to be relieved of his/her ministerial duties. If this is recommended, then he/she will need to take a sabbatical. If the person is self-referred, the presiding elder and the Bishop will be notified. The contract agreement will have a clause that will indicate when it becomes necessary to notify top administrators of a decision. The whole concept of sabbaticals is foreign to the African Methodist Episcopal Church. One reason for this is that compensation is linked to it and who will be responsible for the salary of a minister on leave, his/her local church, the district, or the denomination? Clearly this would have to be thoroughly discussed, along with a concrete plan on how to proceed with such a diagnosis.

Follow-up

It will be the responsibility of the bishop and/or presiding elder to check on the status of those clergy in their assigned district who were referred by them that are receiving treatment and/or on sabbatical. The Committee on Ministerial Efficiency could also serve as an agent to receive a report from the CMC to present to the bishop and/or the presiding elder.

The attending professional, with the permission of the client, will share the progress of the client (clergy) with the bishop or presiding elder through a status information report generated by the Episcopal office or the Center for Ministerial Care.

Once treatment has been completed the client should maintain contact with the professional three to four times within a one-year period as a means of a "checkup." After

the first year, the client should check in with the professional at least once a year, as well as being involved in a preventive maintenance program prescribed by the attending professional.

The Promise

In order to ensure wholeness, it is imperative that a preventive maintenance program be included in the ministerial packet. Preventive maintenance can be provided in a number of ways: a) clergy will be encouraged to take continuing education courses around issues that will enhance their ministry, b) support groups will be implemented where clergy are free to share the joys of ministry as well as the pain of ministry, c) mini-breaks are needed to allow clergy to be absent from the pulpit at least three to four times a year (excluding vacation) and d) clergy will be encouraged to seek professional assistance in the form of a counselor or spiritual director annually for guidance and renewal.

Howard Stone speaks of pastoral counseling as a means of focusing on the future.

The focus of pastoral care and counseling is on the present and the future and not on extensive analysis of past history. It helps people to construct new future stories and to work at bringing them about to present action. Its orientation is preventive, centered on strengthening existing skills, abilities, and relationships rather than on breaking down or uncovering deep-seated problems or defects.⁴

Preventive maintenance emphasizes that those who take advantage of its structure will be securing their future for a successful and productive vocation of serving the church and humanity.

The Center for Ministerial Care will also provide workshops and seminars that will be relevant to critical issues surrounding clergy and family. A newsletter will be produced

⁴ Howard Stone, "The Greatest Influence of My Pastoral Counseling," *American Journal of Pastoral Counseling* Vol 6(1) 2002.

by the CMC highlighting timely issues that confront the ministerial family. The Center will also include a toll-free number where clergy can call for advice, support and prayer.

Conclusion

The African Methodist Episcopal Church has within its structure a means of evaluating candidates for ministry through the completion of academic requirements. Although this form of evaluation focuses on the cognitive, it does not embrace the mental health and emotional wellness of the candidates. The incorporation of psychological assessments along with utilizing the discipline of counseling will help the Board of Examiners of the Second Episcopal Church be in a better position to determine the “fitness” of candidates for the ordained ministry.

Counseling is a profession that is designed to help individuals to realize their full potential as well as their need for healthy interaction with others in order to create a productive society. Stone writes,

Pastoral counseling has a systemic and social orientation. It recognizes that an individual in need of care is not a floating island—that this one person affects and is affected by a huge variety of personal, institutional, and social systems. Although pastoral care and counseling is not identical to social change, it is informed—as surely as any other aspect of the church’s ministry is informed—by an awareness of the need for ethical social action in specific situations.⁵

The need for intervention to ensure that clergy are on the right track and have appropriately interpreted the mandate of God when He said, “feed my sheep” is paramount to the life of the church. In order to make sure that clergy do not get “stuck” in their pain or challenges, it is necessary for ongoing support from a counselor or spiritual

⁵ Howard Stone, “The Greatest Influence on My Pastoral Counseling,” *American Journal of Pastoral Counseling*, Vol 6(1) 2002.

director. Kacela defines stuck as, “having exhausted solutions and are bogged down in their problems.”⁶

It is the responsibility of the pastoral counselor to challenge behaviors that could be detrimental to the growth and development of the client. It is also risk-taking when the counselor stops fighting self and allow God’s grace to work. This allows for integration, which leads to wholeness.

The ability to recognize the value that each individual brings into a relationship, a counseling session or even a casual interaction is a gift. The ability to just be, without any pretension of manipulation of getting one’s own needs met, is also a gift. When individuals open themselves up to share the essence of themselves no matter how great or small and become available to others, transformation can take place in the lives of those involved. Robert Wicks stated, “if only we could remember to prune away the unrealistic expectations, then the simple gifts we have could be shared without so much stress.”⁷

The paradigm shift (process) presented in this document of embracing the concept of assessing the whole person will allow the Baltimore Conference of the African Methodist Episcopal Church to have a more effective means of ensuring that future candidates for ministry are indeed ready to serve from the viewpoint of

- Emotional stability
- Mental health wellness
- Leadership potential

⁶ Kacela, “One Session is Enough.”

⁷ Robert Wicks, *Riding the Dragon* (Notre Dame, IN: Sorin Books, 2003), 37.

The researcher is passionate about this project because it will move the Board of Examiners of the Baltimore Conference to a new level of looking at potential candidates who have answered the call to the itinerate. It will also allow for candidates' strengths to be identified and allow for them to be assigned to areas of ministry in the church where these strengths will be enhanced.

There is so much more involved with answering the call to the itinerant ministry in the AME Church than preaching. It also involves the possibility of becoming a pastor one day with the responsibility of caring for the souls of humankind. It is the researcher's belief that, in order to be able to fulfill this responsibility, it is vital that the wholistic approach to assessing readiness of candidates for ministry be utilized. Again, this includes assessing the emotional and mental health of candidates.

As the church moves forward, Christ's call has not changed. . . . If you love me . . . feed my sheep. In order to fulfill this mandate, clergy and those responsible for ordaining new shepherds over the sheep must take the holistic approach to ensure candidates are capable of handling the sheep in a manner as to grow and nurture them. Jesus wants those He has commissioned to be successful and He further reiterated His by telling us, "Go for I am with you always, even to the end of the world."⁸

⁸ Matthew 28:20

APPENDIX A
SURVEY OF CLASS OF ADMISSIONS

Male _____ Female _____ Church Setting: Urban _____ Rural _____
 Your age: 20-25 _____ 26-30 _____ 31-35 _____ 36-40 _____ 41-50 _____

As part of a doctoral study of candidates in the Class of Admissions, please complete each section below. **DO NOT PUT YOUR NAME ON THIS SURVEY**

Read each statement carefully and decide how true you feel the statement to be. Using the accompanying scale, place the number which indicates your feelings about that statement in the space provided. Pay attention to your first response and try not to spend too long on any one statement.

1=Almost always true 2= Usually true 3=True half of the time
 4= Only occasionally true 5= Very rarely true

- _____ 1. People are too easily led.
- _____ 2. I like people I get to know.
- _____ 3. People these days have pretty low moral standards.
- _____ 4. Most people are pretty smug about themselves, never really facing their bad points.
- _____ 5. I can be comfortable with nearly all kinds of people.
- _____ 6. All people can talk about these days, it seems, is movies, TV, and foolishness like that.
- _____ 7. People get ahead by using "pull" and not because of what they know.
- _____ 8. Once you start doing favors for people, they'll just walk all over you.
- _____ 9. People are too self-centered.
- _____ 10. People are always dissatisfied and hunting for something new.
- _____ 11. With many people you don't know how you stand.
- _____ 12. You've probably got to hurt someone if you're going to make something out of yourself.
- _____ 13. People really need a strong, smart leader.
- _____ 14. I enjoy myself most when I am alone, away from people.
- _____ 15. I wish people would be more honest with me.
- _____ 16. I enjoy going with a crowd.
- _____ 17. In my experience, people are pretty stubborn and unreasonable.
- _____ 18. I can enjoy being with people whose values are very different from mine.
- _____ 19. Everybody tries to be nice.
- _____ 20. The average person is not very well satisfied with self.

CONTINUE ON BACK

Please rank from 1-17 the trait(s) that you consider constitutes an effective minister/pastor
(Other is for you to write in traits you deem important that are not listed)

____ Visionary	____ Listener	____ Integrity	____ Builder
____ Honesty	____ Preacher	____ Flexible	____ Nurturer
____ Loves people	____ Creative	____ Teacher	____ Communicator
____ Financial Manager	____ Counselor/Advisor	____ Visits sick & shut in	
____ Fundraiser	____ Administrative Skills	____ Other _____	
____ Other _____	____ Other _____	____ Other _____	
____ Other _____	____ Other _____	____ Other _____	

THANK YOU FOR YOUR ASSISTANCE!

APPENDIX B
SURVEY OF PASTORS

Present church: Urban _____ Rural _____ No. churches pastored 1 _____ 2 _____ 3 _____ 4 _____ 5+ _____
 Total years as a pastor: 1-5 _____ 6-10 _____ 11-15 _____ 16-20 _____ 20-25 _____ 26-30 _____ 35+ _____

As part of a doctoral study please complete each section below. **DO NOT PUT YOUR NAME ON THIS SURVEY**

Read each statement carefully and decide how true you feel the statement to be. Using the accompanying scale, place the number which indicates your feelings about that statement in the space provided. Pay attention to your first response and try not to spend too long on any one statement.

1=Almost always true 2= Usually true 3=True half of the time
 4= Only occasionally true 5= Very rarely true

- _____ 1. People are too easily led.
- _____ 2. I like people I get to know.
- _____ 3. People these days have pretty low moral standards.
- _____ 4. Most people are pretty smug about themselves, never really facing their bad points.
- _____ 5. I can be comfortable with nearly all kinds of people.
- _____ 6. All people can talk about these days, it seems, is movies, TV, and foolishness like that.
- _____ 7. People get ahead by using "pull" and not because of what they know.
- _____ 8. Once you start doing favors for people, they'll just walk all over you.
- _____ 9. People are too self-centered.
- _____ 10. People are always dissatisfied and hunting for something new.
- _____ 11. With many people you don't know how you stand.
- _____ 12. You've probably got to hurt someone if you're going to make something out of yourself.
- _____ 13. People really need a strong, smart leader.
- _____ 14. I enjoy myself most when I am alone, away from people.
- _____ 15. I wish people would be more honest with me.
- _____ 16. I enjoy going with a crowd.
- _____ 17. In my experience, people are pretty stubborn and unreasonable.
- _____ 18. I can enjoy being with people whose values are very different from mine.
- _____ 19. Everybody tries to be nice.
- _____ 20. The average person is not very well satisfied with self.

CONTINUE ON BACK

Please **rank from 1-17** (order of importance) the trait(s) that you consider constitutes an effective minister/pastor (Other is for you to write in traits you deem important that are not listed)

_____ Visionary	_____ Listener	_____ Integrity	_____ Builder
_____ Honesty	_____ Preacher	_____ Flexible	_____ Nurturer
_____ Loves people	_____ Creative	_____ Teacher	_____ Communicator
_____ Financial Manager	_____ Counselor/Advisor	_____ Visits sick & shut in	
_____ Fundraiser	_____ Administrative Skills	_____ Other _____	
_____ Other _____			

1. As a pastor who would you go to for assistance or support if needed? Check all that apply..

Counselor _____ Psychologist _____ Spiritual Director _____ Psychiatrist _____

2. If you *were not* a pastor who would you go to for assistance or support if needed? Check all that apply.

Psychologist _____ Spiritual Director _____ Psychiatrist _____ Counselor _____

3. Complete the following sentence: *To be a successful pastor I believe the one statement that must be true is:*

_____ I am an effective preacher/teacher
 _____ I have good administrative skills
 _____ I am able to resolve conflict in my congregation
 _____ I am able to motivate my congregation

THANK YOU FOR YOUR ASSISTANCE!

APPENDIX C
SURVEY OF PRESIDING ELDERS

Thank you for taking the time to complete this survey. The information will be used as a part of a doctoral study to develop an effective model to assess candidates for the ministry in the Second Episcopal District. **Please do not put your name on this survey.**

Place a check by the item(s) that you have encountered since your leadership position as a Bishop/ Presiding Elder among the clergy in your jurisdiction.

- | | |
|---|--|
| <input type="checkbox"/> Insubordination | <input type="checkbox"/> Health problems |
| <input type="checkbox"/> Lying | <input type="checkbox"/> Pornography |
| <input type="checkbox"/> Sexual Misconduct | <input type="checkbox"/> Cheating |
| <input type="checkbox"/> Spousal Abuse | <input type="checkbox"/> Problems coping with relocation |
| <input type="checkbox"/> Financial Mismanagement | <input type="checkbox"/> Obesity |
| <input type="checkbox"/> Gambling | <input type="checkbox"/> Poor self image |
| <input type="checkbox"/> Problems with alcoholism | <input type="checkbox"/> Substance Abuse |
| <input type="checkbox"/> Anger mismanagement | <input type="checkbox"/> Child Abuse |
| <input type="checkbox"/> Homosexuality | <input type="checkbox"/> Divorce |

Other: _____

Please place a check by the trait(s) that you consider constitutes an effective pastor/minister.

- | | |
|--|--|
| <input type="checkbox"/> Visionary | <input type="checkbox"/> Integrity |
| <input type="checkbox"/> Honesty | <input type="checkbox"/> Counselor/Advisor |
| <input type="checkbox"/> Listener | <input type="checkbox"/> Administrative Skills |
| <input type="checkbox"/> Financial Manager | <input type="checkbox"/> Visits sick & shut in |
| <input type="checkbox"/> Loves people | <input type="checkbox"/> Teacher |
| <input type="checkbox"/> Communicator | <input type="checkbox"/> Nurturer |
| <input type="checkbox"/> Creative | <input type="checkbox"/> Flexible |
| <input type="checkbox"/> Fundraiser | <input type="checkbox"/> Builder |

Other traits: _____

***THANK YOU FOR YOUR ASSISTANCE,
IT IS GREATLY APPRECIATED!***

APPENDIX D
FORM FOR BOARD OF EXAMINERS

**BALTIMORE CONFERENCE
BOARD OF EXAMINERS
DETERMINATION OF MINISTERIAL READINESS**

Candidate's Name _____ DOB _____

Address _____ City/State _____ Zip Code _____

Home Church _____ Pastor _____

Date of Initial Sermon _____

Date Presented at District Conference _____

Date Presented at Annual Conference _____

Date Candidate completed psychological evaluation _____

Psychological Examiner _____

Summary Report of evaluation reviewed _____ Yes _____ No If no,
please indicate the reason _____

Completion of academic requirements _____ Yes _____ No If no,
please indicate reason _____

Year expect to fulfill academic requirements _____

Based on the above requirements it is recommended that this candidate:

Receive ordination for deacon orders _____

Receive ordination for elder's orders _____

Undergo further assessments to determine readiness _____

Submit to therapy/counseling intervention for (specify time period) _____

Delay ordination until _____

Consider other avenues to serve the church (non-ministerial) _____

Chair, Board of Examiners

Date

Dean, Board of Examiners

Date

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